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THE
CHRISTIAN GUIDE;

OR,

AN ATTEMPT TO EXPLAIN,

IN A

SERIES OF CONNECTED DISCOURSES,

THE

LEADING ARTICLES

OF

CHRISTIANITY:

DESIGNED PRINCIPALLY FOR

THE USE OF FAMILIES

AND

YOUNG PERSONS.

BY

CHARLES PLUMPTRE, M. A.

RECTOR OF LONG NEWTON, IN THE COUNTY OF DURHAM.

LONDON:

PRINTED FOR F. AND C. RIVINGTON,

NO. 62, ST. PAUL'S CHURCH-YARD;

BY EYE AND LAW, ST. JOHN'S SQUARE, CLERKENWELL.

1802.

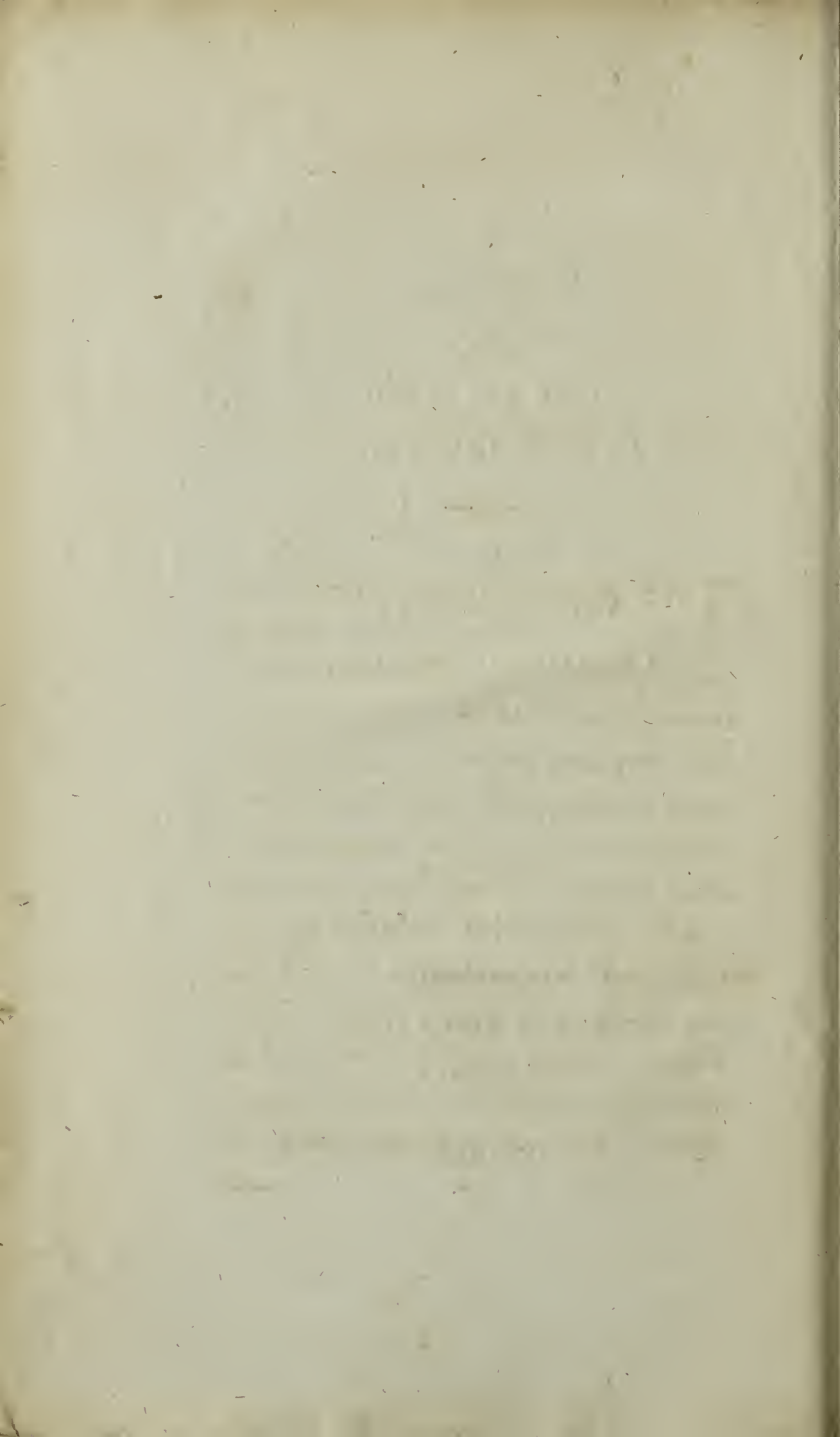
TO
THE HONOURABLE
AND
RIGHT REVEREND
SHUTE BARRINGTON, LL.D.

LORD BISHOP OF

DURHAM,

THIS ENDEAVOUR
TO EXPLAIN THE DOCTRINES,
AND
ENFORCE THE DUTIES
OF OUR HOLY RELIGION,
IS INSCRIBED
WITH RESPECT AND GRATITUDE,
BY HIS LORDSHIP'S
DUTIFUL AND MOST OBLIGED
SERVANT,

CHARLES PLUMPTRE.

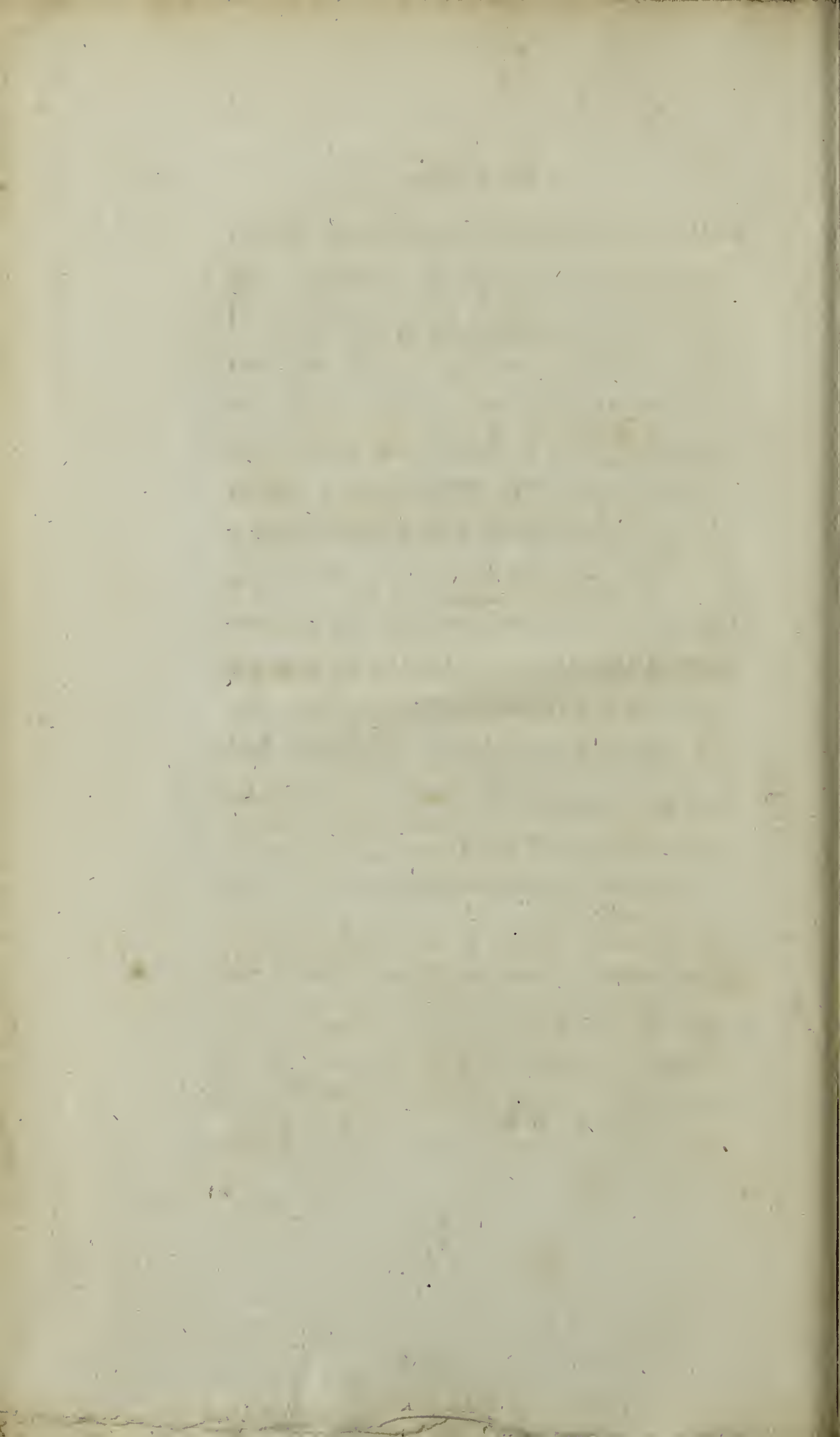


TO THE
READER.

THE following Discourses were delivered as Sermons to a country congregation. The author, however, is sensible that, imperfect and humble as they are, they are above the level, in some places, of the capacities of many of his *hearers*. At the suggestion of some friends they are committed to the press; under the flattering hope that they may be serviceable to Christian families, and to young persons entering on a more enlarged system of inquiry into the sacred truths of our religion. They are published almost exactly

actly as they were preached, excepting that in the Introductory Discourse, which explains the plan, and the reasons for adopting it, the conclusion being merely of a local nature, is omitted. If any one should object to some repetitions as needless; (one passage in particular, respecting the existence of the human soul after death, borrowed from bishop Bull, being repeated in nearly the same words) I have to answer, that the desire of being understood induced me to follow the regular train of ideas as they arose in my mind. These repetitions (which, however, are not frequent) would scarcely be noticed in the weekly delivery of the Discourses. They will be more obvious in the closet. But if these Discourses should be used in a family as an occasional exercise, the repetitions may still be useful. The
author

author has avoided all polemical points of doctrine as much as possible; the well-informed reader will therefore find some things passed over in allusion to them only, which could hardly be avoided. But if the matters more fully enlarged upon in the following pages be well understood and digested, they will have prepared the way for works of a less elementary nature. As no passages from the Scripture are quoted; but such as are familiar to us, they are not marked by notes of reference, but by inverted commas alone.



A
GENERAL VIEW
OF THE
CHIEF SUBJECTS
TREATED OF IN THE
FOLLOWING DISCOURSES.

INTRODUCTION.—Observations upon the usual Method of preaching—Plan proposed.

DISC.

- I. New Covenant—Mediation of Christ.
- II. Kingdom of Christ.

{	Love and Fear of God.
	Love of our Neighbour.
	Self Government.

His Laws Spiritual.
Extent of Christ's Kingdom.
Duration of it.
- III. Kingdom of Christ compared with human Governments—Its present Administration—Its final Rewards and Punishments.
- IV. Kingdom of Christ not of this World.
His Sovereignty over

{	the Dead.
	Angels in Heaven.

His Power over Satan.
- V. The

- V. The Church of Christ.
 Origin of the Christian Church.
 Institution of Apostles, Deacons, Elders or Presbyters, or Priests, Bishops.
 Subsequent History of the Church—Unity of the Church.
 The Church, Catholic or Universal.
 The Duration of the Church.
- VI. The Holy Ghost.
 Proofs of his personal Nature—His Manner of Working.
 Effect of his Influence on the Apostles—three thousand converted by Peter, &c.—On the Heathen.
- VII. Assistance of the Holy Ghost—Ordinary Influence on the Faithful—Influence in the Conversion of a Sinner—Good Offices of the Holy Ghost—How we must acquire them.
- VIII. Faith—Wherein it consists—Evidence of Faith—A necessary Qualification.
- IX. Repentance—Necessity of it, in order to Salvation—Peculiar to the Gospel—Contrition not to be mistaken for Repentance—Death-bed Repentance.
- X. Baptism and the Lord's Supper.
 Baptism our Admission into the Church—A New Birth through the Holy Spirit—A Sacrament—The Lord's Supper a Sacrament—Jewish Ceremonies adopted on a new Principle—Nature and Obligations of the Lord's Supper—The Two Sacraments peculiar to the Church of Christ.
- XI. Nature

Contents.

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- XI. Nature of the Principle on which the Christian moral Duties should be performed—Christian Dispositions, Simplicity and Sincerity of Heart—God accepts a good Intention.
- XII. Peculiarities of Christian Prayer—Prayer general, even among the Heathen—among the Jews—How rendered peculiar to Christians—Exemplified in the Lord's Prayer.
Prayer to be addressed in the Name of Christ—The Reason of it—Objection answered, why the Name of Christ does not occur in the Lord's Prayer. Thanksgiving also to be made in the Name of Christ.
- XIII. Abolition of Death—Immortality by Jesus Christ
General View of the Christian System—Conclusion.

THE
CHRISTIAN GUIDE, &c.

INTRODUCTORY DISCOURSE.


ACTS xvii. 11.

*These were more noble than those in Thes-
salonica, in that they received the word
with all readiness of mind, and searched
the Scriptures daily, whether those things
were so.*

PAUL and Silas having been sent by INTR.
the brethren to a city called Berea, DISC.
went into the Synagogue of the Jews,
and preached unto them the doctrine
of salvation through Jesus Christ. They
had been already at other cities declaring
B the

INTR. the glad tidings of Christianity, and had
DISC. suffered persecution from the Jews, and
from the Gentiles, whom the Jews had stirred up against them. But at Berea the apostles met with more honourable treatment; for, having affirmed that Jesus, whom their brethren at Jerusalem had crucified, was the Christ so long foretold and expected, the Bereans lent them a patient ear, and did what in reason they ought to have done: they searched the Scriptures daily, whether the various assertions they had heard from them, concerning the Christ, were as the apostles affirmed or not. Here was an instance of candour and ingenuousness well suiting the importance of the cause, and such as the apostles wished to behold in them. For themselves were men of integrity, they knew that they were preaching no new devised fable, they had witnessed many important facts which they had related to their hearers; they had compared these facts and others, which had been reported

reported to them on very sufficient evidence, with the Scriptures, that is the writings of Moses, of David, and of the prophets; and therefore they wished that others would make but the same honest enquiries, and decide impartially on the merits of the case. This the Bereans did; and the consequence was such as a calm and dispassionate examination would produce: “many of them believed.” This is the plain and simple case alluded to in the text; which I shall no farther pursue, than as an introduction to the following discourse: first noticing, that our holy religion invites all men to the most minute enquiry into its several parts; and that whatever be proposed by it for our assent, whether it be a matter of fact asserted, or of precept for moral behaviour, or of faith; it will bear the closest and most accurate investigation: there is not a single truth belonging to it that flies from our search; that indeed does not ask and demand it.

INTR. I have long thought it might be use-
DISC. ful to have the scheme of our religion,
 as it is founded in Jesus Christ, laid
before you in a regular and orderly ar-
rangement of its principal parts; that
seeing the whole as it were drawn up
in one uniform system, we might form
a more thorough knowledge of the si-
tuation in which, as christians, we are
placed. Our mode of preaching is that
of examining distinct parts of our pro-
fession: sometimes we treat of one es-
sential doctrine, sometimes of another;
one while we shew the nature and ob-
ligation of moral duties, at another we
lay before you the promises of the
gospel; at another its threatenings. But
this unconnected method of discoursing,
requires in our hearers a general notion,
at least, of the plan of our redemption;
for there is no one part of our religion
that stands by itself unconnected with
all other parts; there is no doctrine of
one part of our faith, but what is in-
timately united with, or dependant upon
every

every other. As for instance, when we preach the necessity of the christian profession in general, we must naturally refer you to the fall of our first parents, by which human nature became so corrupt as to render our salvation impossible without such a Saviour as the Son of God. When we would exhort you to praise God for his goodness in sending his Son into the world, and to make your calling and election sure; we must remind you of the covenant, by which ye have been secured from everlasting misery, and assured of everlasting happiness, if ye fulfil that part of it which depends upon your own conduct, through the merits of the Saviour. If we would persuade you to the love of Christ, and obedience to his commands, we naturally remind you, not only of what he hath done and suffered for us, but that we are in a peculiar manner joined to him as members of one body, of which he is the head; as members of one family, of which he is the elder brother, pre-

INTR.

DISC.

INTR. siding over it with authority from the

DISC. Father; as parts of one building, of
 which he is the corner stone, uniting
 and keeping it together. If we would
 convince you of the power of Jesus,
 we call to your recollection, how that
 God the Father hath given him an uni-
 versal kingdom, made him King of kings
 and Lord of lords; that not only earth
 and all earthly things, but heaven and
 heavenly powers, are made subject to
 him. If the nature of baptism is to be
 explained, we cannot do it without re-
 calling to your recollection, how we be-
 came corrupt; shewing the necessity of
 inward purity, and the want of spiritual
 sanctification. If we enlarge on the
 other sacrament, it is not to be done
 without a comprehensive view of the
 whole plan of our redemption. If we
 wish to impress your minds with the
 importance of christian charity, though
 it may appear only a moral duty, yet
 we draw our strongest arguments from
 the consideration of our being all, not
 only

only made of the same blood, but INTR.
adopted sons into one family, and hav- DISC.
ing all a friend in the common Saviour
of mankind. Even the plainest moral
duties we enforce with peculiar energy
from the nature of the profession, which
as christians we have taken upon our-
selves. Thus mutually dependent upon
each other are the several doctrines
which we at separate times, and in va-
rious points of light, unconnectedly lay
before you in our ordinary discourses.
We therefore take for granted, that our
hearers are acquainted, at least, with
the principal doctrines of the Scriptures,
and are therefore fitted to receive such
comments and exhortations from them
as we have occasion to make or re-
commend.

But it is to feared, that many read
their Bible with partial observation;
that, though they appear tolerably ac-
quainted with distinct facts, such as
the birth of Christ, his life, death, re-
surrection and ascension into heaven;

B 4

though

INTR. though they know the several precepts
DISC. of justice and charity, (which degree
of knowledge is certainly very valuable,
and conducive to an holy life) yet, per-
haps, it may escape their notice, that
the Bible is the history of a regular
system laid down by God himself for
the recovery of mankind: that from the
beginning of the sacred volume, from
the first verse of Genesis to the end of
the Revelations, there is but one entire
plan; displaying through a series of ages,
the most wonderful workings of a gra-
cious and superintending God for the
benefit of his creatures: the Old Tes-
tament, as it is called, giving an awful
account of the creation of the world,
the fall of man, the occasion of sin, the
promise of a Saviour, and the preparation
of the world, through a most astonish-
ing series of divine interpositions for
his coming, being known and trusted
in: the New Testament giving evidence
that the Saviour came, declaring who
he is, and of what efficacious influence
with

with God, his wonderful work of love, INTR.
in being born a child, in going about DISC.
teaching, in suffering for our sake, in
perfecting our restoration to heavenly
happiness, in sending us an heavenly
guide that we may not miss the road to
it, that we may be supported in our
journey, that we may finally triumph
over all opposition, and be crowned
with immortality and glory: and a thou-
sand other things of most important
consequence to our immortal interests.

Now it must be very evident that we shall preach more effectually for the end proposed, if they, who hear us, have not only a competent acquaintance with particular parts of our religion, but a right view also of the whole, as a connected scheme. Having, therefore, long turned my mind to such a method of teaching, and to the probable benefit which may be derived from it, I have drawn up, as well as my abilities will permit, a regular series of discourses, wherein I have arranged in order, the
several

INTR. several parts of that dispensation, under
DISC. which, as christians, we are placed by
the Son of God; and by virtue of which
alone we can expect hereafter the blessings of the Redeemer's love.

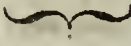
I have studied as great plainness of language as the different subjects treated of would allow. It may be, that some of you may be startled at the novelty of the plan; but I will beg the delay of opinion till I shall have made some progress in it; by which time, I trust, I shall so far have opened the understanding as to convince all, that our religion is more than a set of disunited precepts and ineffectual points of faith. In order that you may be apprized of what I intend to prosecute in my design, I must forewarn you that I shall begin with considering the sad effects of man's disobedience in the garden of Eden, which brought death into the world, and rendered human nature unfit for heavenly happiness: whence I shall shew you the nature of that covenant

nant

nant by which we were again made ca- INTR.
pable of salvation, so that “ as in Adam DISC.
“ we all die, even so in Christ we shall
“ all be made alive.” The next thing
which I shall lay before you, will be
the nature of the kingdom of Jesus
Christ, which was given him because
of his infinite love in condescending to
become man, and making in his human
nature reconciliation for mankind. This
will lead me to consider the form and
constitution of that society upon earth,
which Christ called his church, in which
I shall say a few words respecting the
appointment and office of the ministers
which belong to it. I shall shew that,
for the purpose of assisting us in the
performance of our duties, we have not
only a Saviour interceding for us at the
right hand of God, but a divine helper,
ever ready to answer our petitions and
co-operate with our endeavours. My
next subject will be two particulars,
essential to our christian calling, with-
out both which we can never belong to
Christ's

INTR. Christ's kingdom, nor receive the be-
DISC. nefits of it, which are therefore frequently and absolutely required of us: namely, faith and repentance. The nature of the two sacraments, as they are called, will come next under examination; which will be followed by shewing the inward principle of mind with which all our moral actions and religious duties must be performed; after this I shall insert a discourse on christian prayer. The whole I shall conclude, with considering the nature of that great change which we must all undergo, I mean death, as preparatory to the awful decision of our eternal condition, which will be made for us by the same person who first undertook to deliver us from the wrath of God, became our Redeemer, and will then act as our impartial Judge.


This is the general sketch of the system which I purpose to lay before you: they are the great outlines of our religion; and in the treating of which, I shall,

I shall, as occasion permits, introduce INTR.
other doctrines belonging to it. One DISC.
discourse will depend in some measure 
on the foregoing: and the whole will
be connected by a chain, a link of
which cannot, without some loss, be
broken. Our religion is of so much
importance that it cannot be neglected
with safety, not without the loss of
eternal happiness; not without the cer-
tainty of eternal misery. Therefore it
is worth while surely to understand it
as well as we are able. I shall advance
no doctrine, without giving you at the
same time, the testimony of the Holy
Scriptures, which I shall take for granted
you all allow to be the word of God;
and therefore I shall not increase the
number of my discourses, by stopping
to prove their authority and truth.

I have an anxious desire that ye shall
be able to give a reason for the hope
which ye have in the Saviour of the
world; for it is truly lamentable to be
going on year after year, even to the
very

INTR. very brink of the grave, without being
 DISC. able to form a satisfactory notion of
 your spiritual condition; and of that particular situation, in which, by the mercy of God ye stand, and by means of which ye hope to live in another world for ever. The work of our redemption is of such exceeding greatness that the angels of heaven are represented by the Scriptures, as desirous to look into, and unable, from the surpassing glory of it, to comprehend it. But though we equal not the sagacity and wisdom of angels, yet enough is declared from heaven to awaken our whole attention, and excite our utmost gratitude. We see indeed at present but as through a glass darkly: but a time will come, when the mist that surrounds our faculties will vanish before the Sun of Righteousness, and we shall confess with more exalted gratitude, the gracious acts of the Lord, in the salvation of our immortal souls.

Think not that I mean to fill your minds with rapturous emotions, which
 are

are frequently roused, and leave behind INTR.
an uncertain and confused idea, which DISC.
we neither can well explain to others, 
nor even to ourselves. I wish to lay
the foundation of solid, clear, and last-
ing knowledge; which will awaken our
consciences into self-recollection and
consideration of our inward condition;
will make the careless see and confess
their danger; fill the humble with joy,
and the penitent with hope; give energy
and force to our holy endeavours after
righteousness, and the attainment of final
glory; and check the presumptuous of-
fenders. If in considering our holy re-
ligion we know not the necessity there
was for a Saviour, we feel not the im-
portant obligation of the gospel in its
full weight; if we know not our danger,
we cannot feel that gratitude for de-
liverance from it, nor that esteem ~~to~~ *for*
our deliverer which we ought. Long
experience of sickness will always make
us value the return of health: so when
we are persuaded what need we have

INTR. of the great physician of our souls;
DISC. what danger we have been long exposed to, and on what security our future health and safety depend; we then shall feel the full amount of gratitude, and seek in earnest for the only remedy which can ensure our safety. From these considerations, I undertake the plan which I have just proposed to you; thus hoping to supply, in a certain measure, the thoughtlessness of some, the incapacity of others, and the want of opportunity, which too many labour under, to digest the subject for themselves. The Holy Scriptures have been often and justly compared to a rich and valuable mine, which will amply repay the search into it, and recompense the laborious examiner with unthought of and invaluable treasures. The more we study the sacred volume, the more discoveries shall we make of the works of God, hidden from the careless reader; and the more will our minds be filled with wonder at the unfathomable riches of
of

of his grace. There is sufficient, even **INTR.**
for the most ordinary abilities to attain **DISC.**
to and admire: but many, it must be
granted, want the assistance of others,
who have more leisure, opportunity,
and knowledge, in finding out the pre-
cious ore which lies beneath the sur-
face.

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DISCOURSE I.

THE NEW COVENANT.

HEBREWS XII. 24.

*Ye are come to Jesus, the Mediator of the
New Covenant.*

A RIGHT apprehension of the terms DISC.
in which the christian dispensation I.
is spoken of, will guide us to the know-
ledge of its nature and design. We are
apt, in many cases, to take up super-
ficial notions, and thus run into great
mistakes. A defect of this kind, in re-
ligious matters, will lead us into the
most miserable errors, if not into irre-
coverable mischief. One great cause
of the imperfect operation of Christ's
religion upon the hearts of men, is their

DISC. ignorance of its nature and design. Its
 I. laws and precepts, indeed, are clear
 enough to the most common understanding: we read with sorrow, the account given us of the Saviour's sufferings and death: we acknowledge the great mercy of God, in accepting them, as the satisfaction for the sins of mankind: we feel our hearts elated with gratitude to the Saviour for all his inestimable benefits, and rely upon him for our salvation, upon the conditions of faith in his promises, and the efficacy of his character, and of repentance of our evil deeds.

This is a summary of what most men will tell you, when they give you an account of what they understand by the profession of christianity: and no doubt, as far as it goes, it is right: and if all nominal and professed christians would believe these things, and live accordingly, the great intent of Christ's giving them his religion would be most happily executed. But few do live such lives

as the gospel enjoins, and it is to be feared, some do not believe its doctrines: and of those, who both practise the duties, and profess to believe the doctrines, some do not know the nature of the plan which God hath purposed, and Christ fulfilled, for the salvation of mankind. We, the ministers of Christ, are urgent to enforce the doctrines and duties of the gospel on our hearers, because it is on the belief of the one, and the performance of the other, that their hopes of eternal happiness depend.

But it can never be amiss to open their minds still farther: indeed, it is our business to instruct them in the true nature of their situation with respect to their souls, and to convince them of the goodness of God towards them, and how that hath been manifested; in the constant and continued provision made for our happiness, not only in this, but in the future world. The wonderful work of our redemption from sin, and restoration to eternal happiness, is said

DISC. in the Scriptures, to be matter of amazement, even to the angels of heaven.

I.

Can it therefore be lost labour for us to enquire into this mystery, as far as the sacred writings inform us? and farther I shall not presume to go. The article to which, at present, I wish to call your attention, is, as it appears to me, of very essential importance to be rightly understood; and therefore I shall treat of it in the plainest manner I can. The Apostle tells the Hebrews “that they are come to Jesus, the mediator of the new covenant.” If I can convince you what this covenant is, I should hope that you will see the nature and design of christianity in such a point of view, as that you will become more earnest in your endeavours to fulfil them.

The word “covenant,” signifies a treaty, or league, or agreement between two persons, or more. This is the first and plain meaning of the word. When we speak of a covenant, with respect to God, we mean an agreement between

tween God and men, by which God promises to bestow certain blessings upon men, upon certain conditions. When we speak of the christian covenant, we mean that agreement between God and men; of which Christ is the mediator; wherein God promises salvation to such as shall believe in Christ and obey his commands. The word mediator signifies one who manages or transacts business between two parties, but most generally, one who interferes between two parties that are at variance, in order to reconcile them. So that, more fully, the christian covenant is that agreement which Christ hath made for us with God; for us, who were under his displeasure, and liable to his wrath; the operation of which agreement on the part of God is, that God will forgive us, and even take us into his favour: on our part, that we will perform the conditions of it. But as no agreement or covenant is good without the testimony of the parties, between whom it

DISC.
I.


DISC. is made, God for himself hath confirmed it by raising his Son from the dead; Christ for us hath sealed it with his blood. I hope this is as clear an account of the matter as can at present be given: we will hereafter apply it to our purpose. In the mean while it will be necessary to shew the occasion there was for this, or some other method to be taken (if any other could, consistent with divine justice) by our gracious God for the salvation of lost mankind.

I. The first pair of the human race, whence all mankind have sprung, were made pure, without sin, after the similitude of God himself, who is perfect holiness: and had they so continued, they would themselves have enjoyed everlasting happiness, and not known death: their posterity would also have been free from sin, and consequently lived for ever in uninterrupted felicity. But that their happiness might be the recompense of their own merit, God was pleased to place them in a state of trial,

trial, with liberty to prove their fidelity to him, or their disobedience: having given them the warning of life or death, according as they should conduct themselves, he left them free. Satan, or the devil, who, for his rebellion against God had been cast out of heaven, envying the blessed state of our first parents, tempted them to disobey the command of God: they yielded to his artifice, and fell. Sin having once entered, their bodies became liable to death, the threatened consequence; their minds became as corrupt as their bodies; and this corruption hath descended upon all their posterity. This is the origin of all the sin and misery that have filled the world, and at this moment shew themselves in innumerable forms. Let us examine our own souls and bodies: Are not we all, every one of us, miserable sinners; continually offending against God by actual transgressions and sins? Do not the best feel at times the seeds of evil within themselves, which a sudden


DISC.

I.

DISC. den temptation, an unguarded moment
 I. may bring to maturity? And what are
 the lives of many, deservedly reputed
 religious men, but a series of neglects,
 omissions, transgressions, repentance,
 and the like series of neglects, omissions,
 transgressions and repentance, again and
 again? As to the careless and noto-
 riously wicked, what a picture of human
 depravity do they hold forth! What is
 the history of mankind, but the rela-
 tion of their errors and vices? The wick-
 edness of all nations at the time of the
 Saviour's coming, was too dreadful to
 be described: in a word, where do we
 read of a faultless character, where can
 we find one, except in the person of
 him, who was God and man? All this
 corruption hath sin brought into the
 world, which therefore is properly said
 in the Scriptures, to be under the power
 and dominion of Satan: It should seem
 then, that nothing could await mankind
 universally, but the wages of sin, which
 are death; that is, the loss of life here,
 and

and punishment with Satan in his place DISC.
of torment: and so it would have been, I.
but for the compassion of God for his
wretched creatures. For as the soul of
man is naturally immortal, it must go
somewhere when separated from the
body: to heaven, the peculiar residence
of God, it cannot go in its unholy state,
for without holiness no man shall or can
see the Lord. By the sin then of Adam
we are *naturally* lost to all happiness,
and utterly undone for ever.

We have been so long used to con-
sider the value of repentance as pro-
ductive of reconciliation with God, in
consequence of our Saviour's merits;
that we may be inclined to think, that
in this desperate condition of mankind,
repentance might have produced pardon
and forgiveness. We have no warrant
for the supposition: repentance alone
could not do it; it could not make that
no sin, which was sin before, nor can it
even now: the intercession of the Saviour
for his merits will certainly entitle the

DISC. repentant to pardon; but without it, his
I.  past sins must be accounted for and
avenged. Here then our all-gracious
Maker was pleased, in compassion for
mankind, to shew himself as merciful
as he was just. His only Son under-
took to find satisfaction sufficient to ap-
pease his Father's anger; and, though
sin must yet be liable to wrath, to
rescue even the sinner from punishment,
unless, through his own perverseness he
rendered his powerful interposition in-
effectual and vain. This unmerited offer
was accepted by the Father; and, even
at the time when the dreadful sentence
of divine displeasure was pronounced
against Adam and Eve, and their de-
ceiver, was this judgment passed upon
the latter: "I will put enmity between
" thee and the woman, and between
" thy seed and her seed; it shall bruise
" thy head, and thou shalt bruise his
" heel."

This was the first token of an inter-
cessor or mediator with God in behalf
of

The New Covenant.

29

of man; signifying that one was ordained to come, who should destroy the work of the deceiver, and enable man to obtain the blessedness, for which he was originally formed; this was the first intimation of a covenant, to be hereafter explained and unfolded, when the time proper for it should be chosen by the Almighty governor of the world.

DISC.
I.

Sin having thus corrupted human nature, grew and flourished abundantly in the world, till at length it repented God that he had created man; and except eight persons, he destroyed the whole race with a flood. From these eight persons the world was again filled with inhabitants of the same corrupt nature with their original forefathers: and with the increase of mankind sin also increased, till danger arose, that without divine interposition there had been no knowledge left of God or of his laws. But God remembering his promise, chose a righteous person, Abraham, and from him raised up a nation, to whom

DISC. whom he revealed himself more fully
I. than he had before, to whom he re-
peated the moral laws, and the law
of the Sabbath, with the sanction of
his voice, and mighty thunderings;
whom he kept distinct from all other
nations, by peculiar ceremonies of re-
ligious worship, and other observances;
and to whom he gave sundry and re-
peated promises, clearer and more de-
fined as the time approached, of the
Saviour of the world. Many of the
rites established among them, were sha-
dows or figures of the final deliverance
of mankind from sin, and of the method
by which this was to be effected; many
characters raised up among them were
previous representatives of the Saviour
himself: these people were called his
people, his chosen seed, his church;
they were distinguished particularly by
the rite of circumcision; and this cir-
cumcision is expressly called, the token
of the covenant, that is, an outward or
visible mark, that God was in covenant
with

with them and their posterity. But DISC.
these were but patterns of future things; ^{I.}
the covenant with Abraham but the
pattern of the covenant, which by Christ
God was about to establish with all man-
kind, according to his purpose, when
sin first came into the world. As the
figures and shadows were to give place
to the reality of the things signified, so
this covenant itself was to be done away,
and a new one established in its stead.
The former therefore is called by the
Apostle to the Hebrews, the old cove-
nant, as the latter is the new: “ in that
“ he saith, a new covenant, he hath
“ made the first old.” It is to be ob-
served, that under the old covenant
there was no satisfaction for sin; there
was nothing which could take it away;
as the Apostle rightly observes, “ it is
“ not possible that the blood of bulls
“ and of goats should take away sins.”
The sacrifices of the jewish church
“ sanctified only to the purifying of the
“ flesh.” Something more availing was
wanting,

DISC. wanting, “ to purge our consciences

I. “ from dead works, to serve the living
 “ God.” “ For this cause,” the Apostle
 goes on, “ Christ is the mediator of the
 “ New Testament, that by means of
 “ death for the redemption of trans-
 “ gressions, they which are called may
 “ receive the promise of eternal inhe-
 “ ritance.”

We are now come to the main point of this discourse, which is to shew, that we christians are in this present life, in a covenant with God, through the mediation of Jesus Christ; and what this covenant is. God is faithful, and what he hath once declared or promised, he will most certainly fulfil. The best season for the accomplishment he knows best, and will chuse it. One who should destroy the work of the devil, and restore man to a capacity of eternal happiness in heaven, had been promised; the promise had been in successive ages of the world renewed; and at length the Saviour appeared on earth, in his character

racter as such. That covenant, which, DISC.
as the mediator, he had made with his I.
Father, he came into the world on
purpose to compleat and ratify. The
conditions of which covenant were, that
he, the Son of God, should suffer for
the sins of men, by a voluntary offering
up of himself; and that the Father
would graciously accept this atonement
as a satisfaction to his offended justice;
that pardon should be proclaimed to
men, on condition of faith in, or re-
liance upon the Saviour, and repentance
of their evil deeds; and that, though
men might sin after the knowledge of,
and acceptance of this covenant of
mercy, there should be yet a power left
them to save themselves from damna-
tion, by a hearty conversion from their
sins. But this was an express condition,
that the benefit of the covenant should
not extend to such as would not comply
with the terms it held forth; for there
is no salvation in any other than Jesus
Christ: “ there is none other name

D

“ under

DISC. “ under heaven, given among men,
 I. “ whereby we must be saved.” And
 not only pardon of sins is hereby offered,
 but if men believe and repent, they
 shall be restored to that blessed inheritance,
 lost by the means of sin, and live for ever
 in the enjoyment of heavenly happiness,
 which neither our language can express,
 nor our imagination can conceive. “ Now
 being made free from sin, and become
 servants to God, they have their fruit
 unto holiness, and the end everlasting life:
 for the wages of sin is death, but the
 gift of God is eternal life, through
 Jesus Christ our Lord.”

A mediator who could have influence with God to prevail upon him to forgive sin, by any sufferings which he might endure, could not be of human origin; nor could the order of angels supply such a meritorious and powerful intercessor. The Son of God alone was capable, from his Father's love, to intercede effectually for man. But as
 6 human

human nature had sinned, and forfeited his right to heaven, in human nature sin was also to be punished. The Son of God therefore left the bosom of his Father, put off the glory, which he had with the Father before the world was; became flesh, and dwelt amongst us. He appeared in poverty and humility; became a man of sorrows and acquainted with grief; preached repentance; taught publicly, the truths of pure religion; confirmed his divine mission, by miraculous performances; exhorted all men to come unto him and be saved; rebuked sinners; cast out devils; (these devils knew who he was, and his native authority and greatness) suffered temptation, hunger, reproach, insult, cruel mockings and scourgings; and at last, all the agonies of crucifixion. Yet he was declared by the angels, who announced his future birth, to be Emmanuel, or God, with us. Twice a voice from heaven pronounced him to be the Son of God; angels ministered to him

DISC.

I.

DISC. in distress; he might have had many
 I. legions of angels to rescue him, if necessary, from his persecutors; but he would not, because he came into the world to lay down his life for it.

Our love, gratitude and astonishment, will rise higher, when we reflect, that he was holy, and without the slightest taint of sin; that he suffered not for his own offences, but for ours; and “ was
 “ made to be sin for us, that we might
 “ be made the righteousness of God in
 “ him;” that “ through death he might
 “ destroy him that had the power of
 “ death, that is, the devil; and deliver
 “ them, who through fear of death,
 “ were all their life-time subject unto
 “ bondage.” When Jesus was expiring on the cross, his last words were, “ it
 “ is finished;” that is to say, “ the great
 “ work of man’s salvation is on my part
 “ perfected; the covenant betwixt God
 “ and man is sealed by my blood.” For this reason, when he instituted, the night before his crucifixion, the holy
 Supper

Supper of bread and wine, to be received by his faithful servants; having distributed the bread among his disciples, “he took the cup, and said, “drink ye all of it, for this is my blood of the New Testament, which is shed for many, for the remission of sins:” which last words might be equally translated, “my blood of the new covenant, which is shed for many, for the remission of sins.” Thus were fulfilled the words of the Lord, in Jeremiah; “Behold the days come that I will make a new covenant with the house of Israel and the house of Judah.”

But there is a peculiar reason for calling it the blood of the Testament, not of the covenant; though it is the same word in the original, which signifies both; in our language the two words have a different signification. Testament means the act of a person, who having death in his view, makes a disposition of his estate, or directs what he would have done after his de-

DISC.

I.

DISC. cease. A testament, therefore, is of no

I. force till the death of him that made it.

“ Where a testament is, there must also,

“ of necessity, be the death of the tes-

“ tator; for a testament is of force

“ after men are dead; otherwise it is

“ of no strength at all whilst the tes-

“ tator liveth.” This is St. Paul’s ar-

gument, who is speaking of this very

covenant, and calleth it a testament,

and Jesus the mediator of the New Tes-

tament. In as much then, as Jesus hath

sealed the new covenant by his blood,

and left it, as it were, by *will* to man-

kind, to enjoy the benefit of it after his

death: when we speak of it under this

notion, we call it his testament; the

wine on the communion table is the

blood of the New Testament; and the

book, which contains the laws of the

New Covenant, we call the New Tes-

tament; the ministers of Christ are also

denominated the ministers of the New


Testament. The Father, on his part,

confirmed the covenant, made in be-

half

half of mankind by Jesus the mediator, and approved the sacrifice offered up for sin, by raising Jesus from the dead on the third day. We are then in covenant with God, that very same covenant of mercy which was promised as a consolation to our first parents. The holy men of old, before the Jewish church was chosen, rested in it by faith, for God had promised a deliverer: this covenant was administered to the Jews in many figures, shadows, ceremonies and sacrifices, to be all done away; since that hath taken place it is called the old covenant; to us Christians it has been ratified by the blood and actual sufferings of the Son of God.

Whether I may have succeeded in the attempt I have made, to open your eyes to the true relation in which we stand, with respect to God, and his Son Jesus Christ, I cannot decide. I hope the discourse may not be quite unprofitable: if it dispose any one to think upon the subject at all, some future

DISC. discourse upon the same subject may
I.  open his mind still farther: and I am persuaded, that if men could be prevailed upon to think more than they do of their true condition, they would be a great deal more cautious than they are in the several duties of their Christian calling. Here is a covenant made for us by the Son of God: God gave his only Son for this very purpose, out of his unspeakable mercy and compassion for the fallen state of man. But there will be no other means of salvation offered to us: accept the gift of God, and you live for ever: reject it, and you must die in, and suffer the sad penalty of your sins. This gracious gift is as boundless as the mercy which ordained it, for it is given to the whole race of man; even the worst of sinners are invited, solicited, and pressed to accept it. The Father hath condescended to enter into a league or agreement with the Son as our representative, the benefit of which, can alone be ours; a
benefit

benefit above all value and all price, and extending to ages beyond the powers of calculation to express; or the human imagination to conceive: a benefit, indeed, permanent and lasting as the throne of God, and of a duration, only to be equalled by the eternity in which he dwells.

11

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DISCOURSE II.

THE KINGDOM OF CHRIST.

PHILIPPIANS II. 9, 10, 11.

Wherefore God also hath highly exalted him, and given him a name, which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

IN my last discourse having shewn DISC.
you that the whole human race is II.
through the mediation of Jesus Christ
under a covenant of mercy, by which
we are again placed in a capacity of
eternal happiness; I have chosen the
words

The Kingdom of Christ.

DISC. words of the text just recited, in order
II. to lay before you the immediate consequence of the Saviour's humility in becoming obedient to death, even the death of the cross. This is another circumstance belonging to our holy religion, which, it is to be feared, many are ignorant of, some never think of at all, and all of us too little. It is evident that my design is to go back to the very foundation, if I may so say, of our faith, that we may proceed as we go on, upon sure ground, and be ready to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear. We shall find that our religion is something more than a set of excellent precepts and commands, interspersed in the history, and exemplified in the life of an extraordinary person, named Jesus, as some men talk, who either, through malice or ignorance, undervalue it; but that there has been from all eternity a most wonderful dispensation designed:

in the divine council for the final happiness of men: that the same having been gradually opened, was ratified by the Son of God; that the world is at this day under the operation of it, and will be so till its final triumph over sin and death. The first part of this dispensation I have examined, namely, the covenant made by the Son of God for men. The next thing that I beg your attention to, is the exaltation of Jesus in his kingdom, which was given him, as we are assured, as a recompense for his sufferings.

I shall begin by laying before you the whole passage, of which my text is part: the desire of being understood will excuse the repetition. “ Let this mind
“ be in you, which was also in Christ
“ Jesus; who being in the form of God,
“ thought it not robbery to be equal
“ with God; but made himself of no
“ reputation, and took upon him the
“ form of a servant, and was made in
“ likeness of men; and being found in
“ fashion

DISC.

II.

DISC. “ fashion as a man, he humbled him-
 II. “ self, and became obedient unto death,
 { “ even the death of the cross. Where-
 “ fore God also hath highly exalted
 “ him, and given him a name which is
 “ above every name; that at the name
 “ of Jesus every knee should bow, of
 “ things in heaven, and things in earth,
 “ and things under the earth; and that
 “ every tongue should confess that Jesus
 “ Christ is Lord, to the glory of God
 “ the Father.” If these words have any
 meaning, nothing can be plainer than
 that God the Father hath committed
 to the Son, even as man (for he ascended
 up to heaven in his human form) all
 power and dominion in heaven and
 earth, as a reward for his love of lost
 mankind, and his voluntary humiliation
 and death, that they by him might be
 saved. This the same apostle also af-
 firmeth in another place: “ We see
 “ Jesus, for the sufferings of death,
 “ crowned with glory and honour.”
 Christ, indeed, as the eternal Son of
 the

the Father, had original glory and do- DISC.
minion before the world existed; " was II.
" in the beginning with God, and was
" God." But the Apostle speaks not
here of that dignity and power which
his divine nature always possessed, but
which his human nature acquired, by
dying and rising again. As in another
place, " God having raised him from
" the dead, hath set him at his own
" right hand, far above all principality
" and power, and might, and domini-
" on, and every name that is named,
" not only in this world, but also in
" that which is to come, and hath put
" all things under his feet." " To this
" end Christ both died and rose, and
" revived, that he might be Lord, both
" of the dead and living; who is gone
" into heaven, and is on the right hand
" of God; angels, and authorities, and
" powers, being made subject unto
" him." And again, " He must reign
" till he hath put down all rule, and all
" authority, and power; and hath put
" all

DISC. "all enemies under his feet." "He is
 II. "the head of all principality and
 "power." Passages to a very great
 number might be selected, which ex-
 pressly affirm, that because of his suf-
 ferings and death, Jesus Christ was in-
 vested with sovereign authority over all
 things by the Father. A kingdom there-
 fore was given him, over which he is
 to rule, till the consummation of all
 things, "when even the Son shall be
 "subject unto him that put all things
 "under him, that God may be all in
 "all." Jesus Christ is our Lord and
 King, as well as Saviour; and justly is
 he entitled to this authority over us,
 since he hath gained a property in us.
 Before his deliverance of us we were
 under the guilt of sin, as debtors and
 criminals to the just sentence of God,
 and under the dominion of it, as cap-
 tives and slaves to the unjust empire
 of the devil; but now we are freed from
 the guilt and dominion of sin, through
 him; wherefore he is entitled to a double
 -right

right in us. By giving his life a ransom to divine justice; he hath bought us to himself; with the price of his blood; so that we are his in right of purchase; and having destroyed the tyranny of the devil over us; by the holiness of the precepts which his death confirmed, and by the efficacy of the grace which it procured; we are his again in right of conquest. Thus saith St. Paul to the elders of the church at Ephesus, “Take heed therefore over yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” And again to the Colossians, he saith of Christ, “that he spoiled principalities and powers, triumphing over them.”

That Jesus Christ should be invested with supreme authority the prophecies of old had declared:—The prophet Daniel had foretold, in very strong and remarkable language, “I saw in the night-visions, and behold, one like the Son of man came with the clouds

DISC.

II.

E

“ of

DISC. “ of heaven, and came to the ancient

II.



“ of days; and there was given him

“ dominion, and glory, and a kingdom,

“ that all people, nations, and languages

“ should serve him.” He calls him af-

terwards, the most high, “ whose king-

“ dom is an everlasting kingdom, and

“ all dominions shall serve him.” Had

the prophet been present at the ascen-

sion into heaven of the Redeemer and

Saviour of the world, and seen the ac-

tual investment of universal dominion

given to him, he could not have de-

scribed it in plainer words. The Jews

were fully persuaded, from this pro-

phesy especially, that when the Christ

should come, he should be an universal

king, and subdue all their enemies. But

when they beheld the obscurity of the

Son of Mary, in his birth, and his

worldly appearance; when they saw him

even refuse being made their earthly

king; notwithstanding his miraculous

works, and the divine authority with

which he spake, and by which he was

declared to be the Son of God, in their

disappoint-

disappointment they would not receive him as the promised Messiah or Christ.

DISC.

II.

Instead of assuming the ensigns of royalty, Jesus preached to them the duty of submission to the powers that ruled them; they therefore hated him, because they thought that when Christ came, he should deliver them out of subjection to their enemies, and restore again the kingdom to Israel. Nevertheless, even at the time when the *man* Jesus was on earth, mighty power was given to him, because of the work he was come to finish. For John the Baptist thus testifies of him: "He must increase, but I must decrease: the Father loveth the Son, and hath given all things into his hand." So Jesus also of himself saith, "The Father judgeth no man, but has committed all judgment unto the Son." But when he was risen from the grave, and had met the eleven disciples, according to an appointment made with them, Jesus spake unto them, saying, "All

DISC. "power is given unto me, in heaven
 II. "and in earth;" as much as to say,
 now my kingdom, which before was
 given to me, is confirmed, and I am
 invested with full authority to act as
 universal Sovereign; for he immediately
 adds, "go ye *therefore*, and teach all
 nations, baptizing them in the name
 of the Father, and of the Son, and
 of the Holy Ghost; teaching them
 to observe all things, whatsoever I
 have commanded you; and lo! I
 am with you alway, even unto the
 end of the world." At once we see
 him exerting the first act of power in
 his kingdom, promising assistance to
 his ministers, and also assuring them
 that it shall last to the end of all earthly
 things.

Let us now examine the references
 which Jesus makes to his future king-
 dom, in the course of his ministry on
 earth; for we find him speaking of it
 continually, as one might expect he
 would do, upon so important a subject:
 and

and this under different names, as the DISC.
Kingdom of God, the Kingdom of II.
Heaven, his own Kingdom. The be-
ginning of his preaching was in these
words, “repent, for the kingdom of
“heaven is at hand.” In the prayer
which he hath taught us, we are to
say, “thy kingdom, come.” In his
sermon on the mount, he warns us
against hypocrisy and vain pretences of
religion; “not every one that saith
“unto me, Lord, Lord, shall enter into
“the kingdom of heaven.” “Many,”
says he, “shall come from the east
“and west, and shall sit down with
“Abraham, and Isaac, and Jacob, in
“the kingdom of heaven.” At the
close of the parable of the tares of the
field, he says, “then shall the righteous
“shine forth as the sun, in the king-
“dom of their Father.” He said unto
the twelve, “unto you it is given to
“know the mysteries of the kingdom of
“God.” He saith to Nicodemus, “ex-
“cept a man be born again, he can-

DISC. "not see the kingdom of God." Of

II. the day of judgment, he says, "the Son
" of Man shall come in the glory of his
" Father, with the holy angels; and
" then shall he reward every man ac-
" cording to his works. Verily I say
" unto you, there be some standing
" here, which shall not taste of death,
" till they see the Son of Man coming
" in his kingdom." Even the poor
penitent thief applied for mercy to
his great fellow-sufferer, Jesus, saying,
" Lord, remember me, when thou comest
" into thy kingdom." In the solemn
account of the transactions of the last
day, Jesus says, "when the Son of man
" shall come in his glory, and all the
" holy angels with him, then shall he
" sit upon the throne of his glory; and
" before him shall be gathered all na-
" tions, and he shall separate them one
" from another, as a shepherd divideth
" his sheep from the goats: and he
" shall set the sheep on his right hand,
" but the goats on his left. Then shall
" the

“ the *king* say unto them on his right DISC.
“ hand, come, ye blessed of my Father, II.
“ inherit the kingdom prepared for you
“ from the foundation of the world.”

But it were needless to enumerate more passages where this kingdom is expressly mentioned: the four Gospels speak of it in every page.

Lastly, let us examine the transactions of the court that condemned Jesus to the pains of crucifixion. His accusers endeavoured too successfully to set the Roman governor, Pontius Pilate, to sentence him to death. They therefore brought a charge against him, which they knew would put Pilate under a necessity of granting their demand, for they accused Jesus of calling himself the King of the Jews. Pilate, as the representative of Cæsar, could not avoid taking notice of the charge; which implied that Jesus was setting himself up against the emperor's authority; and therefore knew that he himself should be accused to the emperor of not dis-

DISC. charging his duty towards him, if he
 II. passed it by. He therefore asked Jesus
 “ if he were a king.” Jesus told him
 that he was, but not of this world. Nevertheless, upon the cross they wrote his accusation, and published, in three several languages, then most known in world, (that all men might read it, for so God had providentially ordered) that the person hanging on the cross before them, was the *King* of the Jews.

Jesus Christ therefore is our King, and he hath a kingdom, under which we are, or ought to be subject. Let us next enquire what, and where this kingdom is. (I shall speak at present, only of this our earthly abode.) He himself answered the Roman governor, when questioned on the subject; “ my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.” Pilate troubled himself little about the Jewish religion;

religion; he was concerned only in pre-
serving the authority and integrity of
the Roman empire. On this point he
knew it was his business to be extremely
jealous and suspicious. But the words
of Jesus, it seems, gave him no un-
easiness, for he almost immediately went
out and told the Jews, that he could
find no fault in Jesus at all. Whatever
he might think of this extraordinary
person, and however he might interpret
his words, it is plain that he saw no
reason to be alarmed, though he had
called himself a king. We are in like
manner to look upon the kingdom of
Christ as differing from all kingdoms
among the nations upon earth; for it
is not of this world. We shall find, in
our enquiry, that it differs from them all
in its laws, extent, continuance, place,
and every thing which constitutes an
earthly kingdom.

The very nature of the promise made
to our first parents, who by the fraud
and malice of the devil had fallen from
their

DISC.
II.


DISC. their happy state of purity and holiness;
II. and many parables delivered in the discourses of Jesus himself, shew that the intent of his coming upon earth was to destroy the kingdom of the devil. As the devil was the author of sin, so the whole world was under his tyranny and power. This is the uniform and constant language of the Scriptures. Now sin, we all know, reigns in the hearts of men. Here then was the seat of the kingdom of Satan. If, therefore, Jesus came to destroy this tyrant of the human race, and will finally prevail, (as most assuredly he will, however slow the progress of his victory may be,) He must necessarily establish his own power on the ruins of that of the usurper. The power therefore of Christ's kingdom is necessarily over the hearts of men; it is necessarily also of a spiritual nature. "The prince of this world," says Jesus, "is judged:" "the God of peace shall bruise Satan under your feet, shortly," saith St. Paul. When
Jesus

Jesus was demanded of the pharisees DISC.
when the kingdom of God should come, II.
he answered them, and said, “ the king-
“ dom of God cometh not with obser-
“ vation; neither shall they say, lo!
“ here, or lo! there: for behold, the
“ kingdom of God is among or within
“ you.” This, however, the infidel Jews
would not believe, and therefore could
not understand.

We easily pass on to the explanation,
how Jesus governs his kingdom upon
earth, that is, by what laws he rules.
As the seducer of mankind established
his dominion over the souls of men, by
sin, so the restorer of mankind came
to set up a kingdom of righteousness;
as the slaves of the one were like their
infernal master, so the servants of the
other must become like their heavenly
Lord: as the laws of the one were de-
vilish, so the laws of the other must be
worthy of a God of perfect holiness.
Now we know that God is a Spirit;
and therefore, such laws as are worthy
of

DISC. of him, and will make us like him, must
 II. be spiritual, and must be spiritually
 obeyed by us. Such we find are the laws of the kingdom, over which Christ presides; and of such a kind is required to be our obedience, ere we can receive the recompence of faithful subjects.

These laws may be classed generally, under three heads; the love and fear of God, the love of our neighbour, and proper government of ourselves. The love and fear of God will branch themselves out into various modes of reverence, such as worshipping him in sincerity, obeying his commands with earnestness, receiving his revelations with gladness, relying upon his promises, without doubting, and trusting ourselves to his disposal of us and of all that we want, without distracting anxiety. The love of our neighbour will shew itself in a tender regard for all the human race, pitying their faults and their necessities: correcting the one, if
 we

we can; relieving the other as far as DISC.
we are able, carrying ourselves with II.
gentleness and good-nature in every 
transaction or intercourse which we may
have with them. Proper government of
ourselves requires only the correction of
the unruly passions of our hearts, malice,
envy, resentment, lasciviousness, discon-
tent, and the like. These are the laws
of Christ's kingdom, or the kingdom of
heaven, by which he ruleth over us;
and as far as we obey which, we are his
faithful subjects. Now these are all
spiritual laws, and worthy of God, who
is not only Spirit, but the God of truth
and of mercy, and of holiness; in keep-
ing which, we draw nigh to him, and
to that perfection which is in him. It
is to be observed also, that these are in
their own nature, not only productive
of a better disposition in us, but also
essentially productive of our present
happiness; insomuch, that if we looked
forward to nothing beyond the present
life, there would be a plentiful reward
to

DISC. to the observance of them. For as far
 II. as our minds are filled with the love
 and fear of God, and with charity to-
 wards our fellow-creatures, and under
 due subjection in the regulation of them-
 selves, so far we are not only better,
 but happier also. We shall see the
 value of these laws in a clearer light, if
 we consider the misery of sin, what a
 dreadful state that soul must be in
 which knows not God, or only knows
 to dread his anger, which spends itself
 in malice and revenge, and is preyed
 upon by all the evil passions. This is
 the sad condition of the slaves of Satan.

In the next place let us consider the
 extent of the kingdom of Christ. We
 see clearly, that the nature of it is such
 as not to interfere with the kingdoms of
 this world: as to the prescribing of li-
 mits to them, or the encroaching upon
 their prerogatives. Whether Pilate un-
 derstood it so, we do not decide. We
 have better light and information. From
 the nature of it and its laws, we see then,
 that

that it is perfectly consistent with all earthly governments and kingdoms; and that they are in the best condition, where the laws of Christ's kingdom are most obeyed: for a man may be a subject of any state on earth, and of the kingdom of heaven at the same time: nay, the better subject he is of the latter, the better will he be of the former likewise. The powers that are, are ordained of God, for the happiness of his creatures. They aim, or at least should aim, by their administration at this point. The laws of Christ are therefore coincident with them in design, but more effectual in their operation. The kingdoms of the world, when that of Christ was first published, were in misery and darkness. Since the Sun of righteousness hath shined upon them, they have gradually been productive of more happiness; and where governors and the governed are obedient equally to the laws of Christ, the one in ruling, the other in submission, according to them, then

DISC. then will that state have arrived at the
 II. highest point of human social perfection:

It is plain then, that the kingdom of Christ cannot be limited in its extent; all nations, and in them all persons, high and low, rich and poor, strong and weak, are received or invited into it. It is affirmed by the voice of prophecy, that “the kingdoms of this world are
 “ to become the kingdoms of our Lord
 “ and of his Christ; that all kings shall
 “ fall down before him, all nations shall
 “ serve him; and unto him shall the
 “ gathering of the people be.”

Lastly; let us consider the duration of this kingdom upon earth; (for you will remember that I am speaking of it only as relating to this present world.) The Angel Gabriel announced to the Virgin Mary, the coming of the Saviour, in the following words: “ behold! thou
 “ shalt conceive in thy womb, and bring
 “ forth a Son, and shalt call his name,
 “ Jesus. He shall be great, and shall
 “ be called the Son of the highest; and
 “ the

“ the Lord God shall give unto him DISC.

“ the throne of his Father David: and II.

“ he shall reign over the house of Jacob

“ for ever, and of his kingdom shall be

“ no end.” From the nature of the

Father, who hath purposed, and of the

Son, who hath perfected the redemp-

tion of mankind, it is impossible that

the kingdom should not be everlasting.

Jesus also informs us, that he will be

with his church alway, even unto the

end of the world. As long therefore as

this world, which we inhabit, shall en-

dure, so long will the kingdom of Christ

continue. It hath continued near two-

thousand years; and every tongue is to

confess that Jesus Christ is Lord, to the

glory of God the Father. The laws of

it are of eternal obligation in them-

selves; Jesus is ascended, once for all,

into the heavens; his manhood united

to the Godhead in an unchangeable

and indivisible union. The world, we

know, is to have an end; then the king

will come in his glory, and take an ac-

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count

DISC. count of his servants : but not till then
 II. can his kingdom cease, even upon earth.

It is hardly possible not to mention the wicked attempts to destroy it, lately made by the agents of Satan ; for such they are, who have conspired to its destruction. But we know that the gates of hell shall not prevail against it. God, in his judgments, may withdraw his light from us, and we may be again involved in darkness, as our heathen ancestors were before us. But still Christ's kingdom will remain, he will reign, he will have a remnant left, who shall acknowledge him for their king. All are not now Israelites, who are of Israel ; all are not now Christians, who are of Christ ; nor his servants, who are called by his name. This may be an argument of human depravity, none of the kingdom of Christ failing or coming to end.

I shall conclude with a short summary of what I have advanced in this discourse, which for the present I will
 leave

leave to your consideration: for much Disc.
remains to be said upon this important II.
subject. I have shewn you; I hope
satisfactorily; that because of his suffer-
ings and death, Jesus Christ hath been
invested with universal authority over
the heavens and earth; and that a king-
dom has been given him, in which he
reigns supreme, called the Kingdom of
God, the Kingdom Heaven, and the
Kingdom of Christ. That this kingdom
hath been set up in opposition to the
kingdom of Satan or the devil, who first
made our forefathers sin, and hath filled
the world with sin; that the end of it
is everlasting happiness to those who
enter into it; that the power of Jesus
consists in regulating the hearts and af-
fections of mankind, and that he reigns
in them; that his laws are only such as
reason must approve, inciting to god-
like holiness, brotherly affection, and
inward purity; that his kingdom is of
universal extent and obligation; and
F 2 lastly,

DISC. lastly, that it will never cease from the
II. earth, till the earth itself, with the ele-
ments, shall be dissolved, and all things
upon it shall have come to an end.

DISCOURSE III.

CHRIST'S KINGDOM NOT OF THIS
WORLD.

JOHN XVIII. 36.

*Jesus answered, My Kingdom is not of
this World.*

HAVING proved, in my last dis- DISC.
course, that Jesus Christ hath set III.
up a kingdom upon earth, in opposition
to the kingdom of Satan: I proceeded to
shew of what nature this kingdom is;
that the power of it is over the hearts of
men; that the laws of it are just, and
holy, and reasonable; that this king-
dom is universal, and of equal conti-
nuance with the world itself, and there-
fore, that in these respects it differs from

DISC. the kingdoms of this world. I shall pursue the design of shewing also the difference betwixt them in other very important particulars; namely, the present administration, and in the final rewards and punishment.

Government, which is administered by earthly kings, must necessarily be liable to human errors and imperfection. In some, the will of one man is the only law; in some, the determination of a few; in others, the deliberation of many, which represent the whole; in others, as an argument of danger to society from either of the preceding forms of government, the union of the three is esteemed the safest to be relied upon. But, though in the multitude of counsellors there may be comparative safety, yet still there must be liability to errors in every work of man. The laws therefore of earthly kingdoms must be uncertain and variable; uncertain as to the end proposed, varying with circumstances of times and place. The laws

of

of Christ are the will of God, flowing from his very nature, clear in their application, perfective of the end they aim at, which is inward purity, equally suited to every degree of men, unchangeable, adapted to all seasons of life, and every distinction of place. Human laws, except those which are borrowed from the divine lawgiver, seldom bind the consciences of men: they command or prohibit things according to the policy of the times, inflicting penalties on the outward action alone. The laws of Christ's kingdom operate solely on the inward principle of its subjects, making it sinful to conceive the desire of doing evil.

DISC.

III.



If we attend a court of judicature, we there see what a tedious process is necessary to be gone through, in order to ascertain a matter of fact, often, apparently, of small importance to the cause depending, and still more, to make good the charge against the accused: how many questions asked; by

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what

DISC. what bye-ways the truth is searched out;
 III. how many witnesses examined; what
 difficulties started; what suspicions of
 evidence and character; what mazes to
 be cleared; what hidden things to be
 brought to light, before the court can
 be satisfied, and sentence of acquittal
 or condemnation passed! We see, after
 all, doubt frequently remaining, and
 human mercy, dreading the possibility
 of injustice, absolving the accused from
 the sentence of the law. When Christ
 shall sit on his throne of judgment,
 every work of man will be laid open
 before men and angels: the all-knowing
 Judge shall not stand in need of any of
 the above described forms, which our
 ignorance makes necessary. Every ac-
 tion of our lives is represented as re-
 corded in books, which shall then be
 opened; and "every one shall be judged
 " out of those things which are written
 " in the books, according to their works,"
 " in the day when God shall judge the
 " secrets of men by Jesus Christ, ac-
 " cording

“ cording to his Gospel.” And as in DISC.
human courts of judicature, the sur- III.
rounding multitudes sometimes scarce
know whether to approve or disapprove
the verdict pronounced, and sometimes
shew their disapprobation; so, on the
contrary, in the great and awful judg-
ment-day of Christ, when he shall have
pronounced each man's sentence, my-
riads of angels will applaud his righteous
decision. “ Thou art righteous, O Lord,
“ which art, and wast, and shalt be,
“ because thou hast judged thus; even
“ so, Lord God Almighty, true and
“ righteous are thy judgments.” Nay,
it happens frequently, that men do not
themselves know whether they have
transgressed the laws of their country
or not; but every man's conscience will
tell him whether he have transgressed the
laws of Christ's kingdom, there is so much
difference betwixt the letter of human
and the spirit of Christ's laws; betwixt
the statutes and ordinances of earthly
kings, and the eternal commands of
our

DISC. our heavenly one. Of the many mil-
 III. lions of which earthly kingdoms are
 composed, what multitudes are there, who, either from the uncertainty of testimony, or the artifice and cunning by which their actions are committed, or the ignorance, or the timidity of others, escape the punishment here, due to their respective crimes! but no foreign testimony will be required by our heavenly Judge, no artifice and cunning, not the extremest degree of darkness can hide us from his eye; no ignorance is in him, nor doth he fear the person of any man.

If there is in earthly kingdoms a repository of mercy, which may temper the severity of justice, it is very different in kind and extent from the mercy of our heavenly Sovereign. Political considerations may frequently exclude the exercise of the prerogative of kings: necessity of state may oblige them to strike the vindictive blow, and even in cases where they might wish most to be sparing

sparing of punishment, they may fear DISC.
lest the grant of pardon should mul- III.
tiply offences. Neither can they discern 
always what gradations of guilt there
may be in the offenders, against the
state; with what temptation they have
been led astray; what infirmities have
betrayed them into wrong; with what
mind they have incurred the penalty
of justice; or whether they may be en-
titled, from any other consideration, to
clemency and forgiveness, which, after
all, may be obtained with difficulty, and
much tedious intercession. The justice
of Jesus our king cannot be stayed by
any such motives as policy or interest;
he discerns, without the possibility of
error, the various shades of culpability,
and all the causes by which we fall; the
weaknesses we have to contend against;
the seductions we have to encounter.
He knows our nature, how corrupt it
is and decayed, and our strength how
little to be depended upon; he sees
our strivings and repentance, and he
will

DISC. will grant us of his own free-will and
 III. goodness; unsolicited, his forgiveness.

Criminals in earthly kingdoms, though absolved from punishment, lie ordinarily still under suspicion and distrust, and are hardly admitted again into the privileges of society. Repentant subjects of Christ's kingdom are received by him with open arms: there is joy among the angels at their forgiveness; the closest union even with the King himself, and the most happy and lasting fellowship with the blessed inhabitants of the courts of our Lord. This attribute of mercy is besides so great, that whereas the nature of society, and the well-being of earthly kingdoms require the immediate cognizance of offenders, that others may not be tempted to imitate their evil example with hopes of impunity; in his kingdom, punishment is deferred on purpose that we may have time for recollection and repentance.

Again, if we consider for a moment what the history of mankind lays before
 us,

us, we cannot but remark another very remarkable difference between the states and governments of this world and the kingdom of Christ. To satisfy the ambition and revenge, which too often inflame the human heart, how many millions have been butchered; what beautiful and lofty cities have been laid in ruins; what mighty and extensive nations have been overthrown? In such things the conquerors of the earth have gloried; the trump of fame has sounded their names over the whole world; historians have recorded their actions with all the encomiums which language could supply; and posterity read their relations with admiring satisfaction. Such is the general result of historic observation. The earth, since men have multiplied upon it, has been one almost uninterrupted theatre of bloodshed; of men striving with men, nearly with equal ruin to the conquerors and the conquered. The kingdom of Jesus Christ is peace upon earth: enemies he has,
which

DISC.

III.

DISC. which he came to conquer, and against
 III. whom, he keeps up a continual warfare;
 but they are the enemies of the human
 race, Satan and his angels. These have
 usurped the dominion of the world, and
 Christ reigns to expel them from their pos-
 sessions, to spoil these principalities and
 powers. But in this warfare there is no
 fabrication of swords or spears, and other
 fatal implements; no blood deluging
 the field of battle; no cities burning
 with indiscriminating fire; no countries
 laid desolate; no widows weeping for
 their slaughtered husbands; no children
 for their slaughtered fathers. A time
 will come, when men "shall beat their
 " swords into ploughshares, and their
 " spears into pruning hooks: nation
 " shall not lift up sword against nation,
 " neither shall they learn war any more."
 That time, alas! seems yet remote, but
 in proportion as the kingdom of Christ
 shall gain ground, the evils which have
 arisen, and still arise, from discord and
 mortal enmity, will decrease; but, till
 our

our spiritual enemy is subdued, with whom the captain of our salvation is at war, will not come to an end. In the mean while, the happiness of Christ's kingdom, and of his subjects, will increase; men will look with different eyes on the renowned exploits of mighty conquerors, and the leaders of desolating armies; will learn how to estimate real greatness; and will discover that he is the greatest, who under his King and Saviour, hath gotten the truest and most perfect victory over his own evil inclinations, and the attacks of his spiritual adversary. They will then find, that fighting under Jesus, as their leader, they have attained to the purest peace within themselves, and secured everlasting tranquillity in the kingdom of Heaven.

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This naturally leads me to another thing observable, as connected with it; and that is, the entire disregard of pomp and wealth, and temporal distinction, and the favour with which poverty, when attended with its natural fruits of meekness

DISC. ness and humility, is received by Christ;
 III. riches are, doubtless, in their own nature, things indifferent. Their good or evil, in a religious sense, depends on the use that is made of them. Yet so great are their attendant temptations; that our blessed Lord himself hath said, “how hardly shall they that have riches enter into the kingdom of God!” When the disciples were astonished at his words, Jesus answereth again, and saith unto them, “Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” For in this kingdom there is no preference of persons because of their parentage, for “we are all of one blood;” there is no respect paid to outward appearance. The virtues of our respective stations are our best ornaments, and those alone which attract the notice of our heavenly king; he regards

regards only the ornaments of a meek and humble spirit. And thus he invites the poor, the maimed, the halt, the blind to come to him: he will commune with them, with the tenderness of a friend, with the affection of a parent. "Blessed are the poor in spirit," said he, when on earth, in the opening of his sermon on the mount; (human vanity will call them by an opprobrious title.) He taught the poor; he ministered to the poor; the poor woman's offering was his mother's at her purification; he himself was poor. It was in misconception of the real nature of Christ's kingdom, that the mother of Zebedee's children came to Jesus and requested of him, that her two sons might sit, the one on his right hand and the other on the left, in his kingdom. It was in equal error that the other disciples were moved with indignation against the two brethren. Jesus set them all right in this matter; "Ye know that the princes of the Gen-

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" and

DISC. “ and they that are great, exercise au-
 III. “ thority upon them. But it shall not
 “ be so among you; but whosoever
 “ will be great among you, let him be
 “ your minister; and whosoever will be
 “ chief, let him be your servant.”

Again; there are two discriminating particulars belonging to the kingdom of Christ, to which we shall not find their parallel in the kingdoms of this world. What I mean, are the means afforded by our heavenly king himself, of assistance to his subjects in the discharge of their duty, and the encouragement and invitation held out to them of presenting their petitions and making known to him their necessities and wants.

1st. An earthly prince or sovereign can only, by his ministers or magistrates protect his subjects, either by executing the laws in his courts of justice, or by repelling foreign enemies with his armies. This is a distinct interference from that of assisting them in the discharge of their several duties to the state.

state. But in the kingdom of Christ, DISC.
there is promised and given, a power, III.
co-operating with us in fulfilling his 
commands, as well as resisting our ene-
mies. The duties of this kingdom, you
will remember, are intirely spiritual;
our enemies are spiritual likewise: the
assistance therefore given us is spi-
ritual. When Christ was about to close
his sermon on the mount, in which he
had laid down the moral duties of his
kingdom in such a manner as his hearers
had never heard before, nor from the
corruption of their nature, and their
worldly prejudices had thought of, as
if he would not dishearten them by the
refined interpretation of the law, rather
in order to encourage them to set about
their several duties with chearfulness
and alacrity, he added the promise even
of the spirit of his Father, which should
assist them. “Ask,” says he, “and it
“ shall be given you; seek, and ye shall
“ find; knock, and it shall be opened
“ unto you. For every one that asketh,
G 2 “ receiveth;

DISC. "receiveth; and he that seeketh, find-

III. "eth; and to him that knocketh it
 "shall be opened." The Spirit of God dwelling in us, giveth us understanding and wisdom, courage and perseverance, consolation and hope; and finally, makes us more than conquerors over our adversaries: in a word, our whole strength we derive from him; out of weakness we are made strong.

2dly. In earthly kingdoms, though a kind and benevolent sovereign may wish to redress the grievances of his people, and hear the complaints of individuals; yet sometimes access cannot be had to his presence; few, comparatively speaking, can, or dare approach his throne with their petitions; and to fewer still may he have the power to grant assistance, or otherwise comply with the request. But the ears of our heavenly King are always open to the prayers of his servants; they are as incense offered up before him; he exhorteth, he commandeth all to present their supplication

cation to him ; none are excluded from his presence, neither high nor low, neither rich nor poor : and if they ask not amiss, and for such things as it will be good for them to have, they will have them. Nay farther, as a manifest encouragement to approach him with their petitions, he hath told them what things to ask for, and in what words to pray ; not in the flattering language of address, and formal acknowledgment of subjection used to earthly sovereigns ; nor for opulence and power, the things most sought for in this world ; but in simplicity of speech, with filial reverence, as to a tender Father, and for such things only as are best fitted for us, under the protection and hopes of his heavenly kingdom.

Lastly, the rewards and punishments of earthly kingdoms and the heavenly, are very different in kind, degree, duration and value. Princes cannot reward all their faithful subjects ; they know not who they are, nor will the

DISC.
III.
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DISC. nature of their government allow it.

III. They who have most signalized themselves by doing essential service to their country are recompensed with honours or riches; which nevertheless bring envy with them; often give a delusive shew of happiness, and contribute little or nothing, sometimes are a hindrance to real and substantial felicity; and at the longest, can last but a few years. The punishment of offenders must unavoidably form a very busy part of human government; imprisonment, fines, confiscation, stripes; and for the most atrocious and pernicious offences, death, are, such is the condition of human society, necessary for the preservation of order, and the security of our worldly tranquillity and property. But princes have no more that they can do; they cannot extend their authority beyond the grave. But the blessedness of the heavenly kingdom is then only secure and perfect, when the faithful subjects of it are removed from this scene of
action:

action: it may more properly be then DISC.
said only to commence, and the inward III.
peace of mind felt by them here to be a
foretaste of far exceeding joys hereafter.
Honours and riches they will have; but
honours which nothing can sully, no
envy can diminish; riches which can
never rust, which no thief can steal,
nor moth corrupt; a crown of glory,
the presence of the Almighty Father,
the company of angels, immortality,
eternal rest and freedom from sorrow,
crying and tears. These will the King
of the heavenly kingdom give to those
who shall have obeyed him: he is gone
to prepare a place for them, and will
come again and receive them unto him-
self, that where he is, there they may
be also, and enjoy what eye hath not
seen, nor ear heard, neither the heart
of men conceived. The punishment,
on the contrary, to which he will con-
demn his disobedient subjects, will be
proportionally dreadful. “ In that day
“ shall the Lord Jesus be revealed from

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“ heaven,

DISC. " heaven, with his mighty angels in
 III. " flaming fire, taking vengeance on
 " them that know not God, and that
 " obey not the Gospel of our Lord
 " Jesus Christ; who shall be punished
 " with everlasting destruction, from the
 " presence of the Lord, and from the
 " glory of his power." " The King
 " shall say unto them, depart from me,
 " ye cursed, into everlasting fire, pre-
 " pared for the devil and his angels."

The kingdom of Christ, therefore, is not like the kingdoms of this world: we have seen, in a variety of instances, how it differs from them in its laws, duration, place, administration, rewards and punishments. The comparison might have been drawn out to a much larger extent; but this, I hope, will satisfy your minds, that though we are under subjection to an earthly government, yet we are under subjection also to an heavenly one; a matter not so much considered and laid to heart as it ought to be: for we every day see men very
 fearful

fearful on account of present pain, or trouble, or expence, to offend against their country's laws, who yet live in open rebellion against those of the kingdom of heaven; and because they have escaped, it may be, if they have offended, and hope still to escape punishment from their temporal king or his ministers, hope likewise to escape the vengeance of their eternal.

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III.


I have already observed to you, and wish again, that it may be remembered, that the eternal laws of holiness are the same in the heavenly and earthly kingdoms. Men having their abode on earth must necessarily form themselves into social bodies, which we call kingdoms, under heads or rulers; who for the sake of order, public and private happiness, appoint inferior governors, enact laws, and provide for the observance of them; but still the eternal laws of God must continue as superior to human ordinances, as God is superior to man. The heavenly and earthly
kingdoms

DISC. kingdoms are then compatible one with
III. the other: kings and princes, and other
governors, of whatever denomination, being no other than the ministers of God, for the welfare of our social estate on earth. But mere human ordinances reach not into the consciences of subjects; they punish in general the *act* of transgression only, nor always that. Hence, some men make so little account of the pure laws of God, written in their hearts, and think, if they can keep up a decent outside, and abstain from such offences as they know must be noticed by the public magistrate, and punished according to their country's laws, that all is as well with them as they need; little thinking, all the time, that they are answerable to a much more formidable Judge for the neglect or breach of his spiritual commands, who will suffer none to escape. The heathens, who knew not the revelations of God, had, nevertheless, his eternal laws for their guide, which from internal conviction

tion of right and wrong, the wise among them were fearful to violate. But these laws have been renewed to us in the covenant made for us with the Father, by Jesus Christ, his only begotten Son; they have been purified from false interpretations and corruption, and again published in their essential and spiritual extent, as the laws of a new kingdom, into which we are taken, and of which, the supreme government is in the hands of the Saviour. In one sense, therefore, the nations that have been converted to Christianity, are become the kingdoms of our Lord and of his Christ; but there is a higher sense, in which it is to be wished that they were become His, but in which they can never be, till righteousness shall have set aside the necessity for human restraint, and Christ alone shall reign in our hearts and souls. It behoves us, therefore, to pray earnestly, at all times, for the increase of his authority and power, remembering that we are subjects of an everlasting

DISC.

III.

DISC. everlasting kingdom, and striving with
III.  fear and earnestness to obtain the re-
compence of obedience to our supreme
Lord and king.

DISCOURSE IV.

CHRIST'S KINGDOM NOT OF THIS
WORLD.

JOHN XVIII. 36.

*Jesus answered, My Kingdom is not of
this World.*

THE intention of my last discourse DISC.
upon these words, was to make IV.
you acquainted with the spiritual nature
of Christ's kingdom, in a comparison
which I then drew of his heavenly
Sovereignty, and of the government of
men. I likewise endeavoured to con-
vince you, that all earthly government
is subordinate to the heavenly, and in
the end leading to the same point; for
the nearer it approaches to perfection,

DISC. so much the nearer will its subjects
 IV. come to the happiness of the kingdom
 of Christ. But the dominion of Christ
 on earth is but a small part of his ex-
 tensive kingdom, which reaches even
 to the dead, and is most of all glorious
 in heaven. St. Paul says, "To this
 " end Christ both died, and rose, and
 " revived, that he might be Lord both
 " of the dead and living:" " who
 " is gone into heaven; and is on the
 " right hand of God; angels, and au-
 " thorities, and powers, being made
 " subject to him."

Christ being our great king, it is our
 duty to maintain as high a notion of
 his dignity, and our dependance upon
 him, as we are able. The awful threat-
 nings, which are to be found in the
 Gospels and Epistles, denounced against
 those who refuse subjection to his au-
 thority; the dreadful declaration, which
 he himself hath made against those who
 shall deny him or be ashamed to own
 him; the rapid increase of spiritual
 pride

pride and independence among us, and the horrible progress of infidelity, should rouse us to an earnest and solemn vindication of his authority and power. If our earthly king is attacked in his dominions by a foreign host; if in his lawful and just rights he is invaded by domestic traitors, loyalty rises in his defence, and arms us all to maintain his sovereignty. And shall we be less loyal to our heavenly King? We have no need of other arms, than “the sword of the spirit, which is the word of God,” and “the shield of faith.” I wish not to raise your minds to an enthusiastic ardor, which often blinds the eyes of our imagination; but to bring them to a serious and affecting conviction of the truth. I wish to add vigor to your good works, and deter you from evil ones, by awakening within you a lively sensation of the kingdom of Christ; which the habits of life, the remissness of education, and the hurry of the world have almost extinguished.

DISC.

IV.

“ We

DISC. "We have no king but Cæsar," was the

IV. cry of the chief-priests, when asked by
 Pilate, "shall I crucify your King?"
 This they did in judicial blindness; for
 seeing, they could not see, that Jesus
 was indeed their king. I am afraid,
 that we also have so little accustomed
 ourselves to consider him in this point
 of view, that his regal character has
 almost vanished from our sight. As a
 prophet, as a teacher sent from God,
 as the Son of God, as our Redeemer,
 and as our future Judge, I hope we all
 believe in him: but we forget to con-
 sider him as invested with intermediate
 authority over us, as having a kingdom
 here, to which we belong, and as hold-
 ing us in responsibility to himself. And
 though we believe, that we must one
 day stand before his throne for judg-
 ment, yet the impression of this faith
 is so slight, and the operation of it so
 weak, that we scarce give it a thought,
 that the act of sitting in judgment is
 the highest mark of sovereignty over
 us;

us; and that he, therefore, in the mean while, must be in possession of, and exercising all parts of regal authority and power. Unless, indeed, we fancy that at the last day he will be invested with this great office, merely for the occasion of calling men to judgment, and passing upon them their respective sentences; an opinion, expressly contrary to his own declaration, subtracting from the dignity conferred upon him by his Father, and greatly weakening the interest which we have in him, as our Saviour and Redeemer. It is in fact saying, we have no king but Cæsar; it is taking away our trust in him for our support, our comfort, our assistance; it is annihilating his intercession for us with God the Father, the efficacy of our devotional acts, and the fervency of our prayers. Whereas, on the contrary, the belief, that Christ is our King, in the full sense of regal jurisdiction, is the only refuge to which human infirmity can fly. The holy man, bowed

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down

DISC.

IV.

DISC. down with sorrow, or persecuted for
 IV. righteousness sake, or sinking into the
 grave with infirmities and age, finds relief only in the consciousness of having been a faithful subject of his heavenly King: the penitent, the meek, the pure in heart, have no confidence but in the assurance that Christ is reigning in their hearts, and a witness to their prayers. Take away this consolation, and you remove the best peculiar of the Christian faith.

A matter, therefore, of so much importance requires an earnest impression on our minds. The present hurricane of infidelity threatens to lay every thing sacred in indiscriminate ruin, and to overwhelm us in its progress. Let us maintain this one single point, that "Christ is our Lord and King," and our adversary will not hurt us. It can therefore require no apology that I resume this subject. Hitherto I have examined the nature of Christ's kingdom upon earth; I shall beg your attention, whilst

whilst I attempt a more awful scene of things; and shew you, from the evidence of the Scriptures, that Christ is Lord, even of the dead, and Lord also of the whole spiritual world; of the blessed inhabitants of heaven, angels and archangels; and of the evil spirits or powers of darkness, over whom he will finally triumph in his kingdom.

That the soul of man is naturally immortal, the Scriptures expressly declare. "The dust shall return to the earth, and the spirit shall return to God that gave it," are the words of Solomon. The meaning of which is this; the body being at its creation taken out of the dust of the ground, is of a corruptible constitution, and shall go back into the earth again, and moulder into dust; but the soul being of another and more excellent original, shall not perish with the body, but return to that God, from whence it came. It was reserved for the Gospel of Jesus Christ to reveal, in clear and undeniable language, the immortality

DISC. of the soul, and the future resurrection
IV. of the body. In his time there was a
contention between the Sadducees and
Pharisees concerning these points of
doctrine. Accordingly the Sadducees,
who denied them, put an intricate ques-
tion, as they thought it, to Jesus, and
such as implied a kind of impossibility
for the dead ever to rise again, and con-
sequently the improbability of the ex-
istence of departed spirits. But Jesus
resolves it in this manner; “ as touch-
“ ing the resurrection of the dead, have
“ ye not read that which was spoken to
“ you by God, saying, I am the God
“ of Abraham, and the God of Isaac,
“ and the God of Jacob; God is not
“ the God of the dead, but of the liv-
“ ing.” It follows therefore, that Abra-
ham, Isaac, and Jacob must be at that
time in actual existence, though they
had been dead, as to their bodies, se-
veral hundred years: and if they are
living in another state, then all the
spirits of men who have died since the
creation

creation of the human race must necessarily exist likewise. Jesus therefore, on another occasion says, “fear
“not them which kill the body, but
“are not able to kill the soul; but
“rather fear him, which is able to de-
“stroy both body and soul in hell.”

However united to the body in this present world, it is plain then, that there must be a separation of the soul from it by death, and a separate place of abode for the soul of man after the dissolution. Jesus promises the penitent thief upon the cross, that he should be with him that day in Paradise; and at the point of death, commits his own human soul into the hands of God, “Father, into thy hands I commend
“my spirit.” St. Stephen calls upon his Lord in the last moments of his life, in these words; “Lord Jesus, receive my spirit!” St. Paul tells us, that by virtue of Christ's kingdom or his church, Christians are not only “joined
“to an innumerable company of angels,

DISC.
IV.

DISC. “ but of the spirits of just men made
IV. “ perfect.” I need not produce more
passages which prove the separate existence of departed spirits, though many might be brought in aid of our assertion; let these few suffice. These departed spirits are the dead, of whose place of abode we have had no revelation, and therefore must be satisfied without one. The fact is declared, and that we must receive. St. Paul expressly affirms, in a passage which I have already given you, and shall now repeat as the subject requires, “ that
“ to this end Christ both died, and rose,
“ and revived, that he might be Lord
“ both of the dead and living.” How he exerciseth the Sovereignty over them, we cannot know: that they are to be united to their respective bodies, and to receive their final recompence from him, we are assured: and therefore, that they should be subject to the same jurisdiction of the Christ in their intermediate state, can be no hard matter
of

of belief, and is put beyond doubt, by the assertion of the Apostle.

DISC.

IV.

That Christ also hath sovereign authority over the blessed inhabitants of heaven, angels and archangels, is the consequence of his former humiliation, in suffering upon the cross for man. As the eternal Son of God, Christ had original glory and dominion; but as man, he was invested with it only as the recompence of his fulfilling the will of his Father, in the work of our redemption. “For God,” as St. Paul assures us, “having raised him from the dead, hath set him at his own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come, and hath put all things under his feet.” “That every knee should bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord.” “Angels, and au-
H 4 “thorities,

DISC. "thorities, and powers, being made
 IV. "subject unto him." The author of
 the Epistle to the Hebrews begins his
 address to them, with describing, in
 most majestic terms, the dignity of the
 Christ; of whom he says, that "having
 "purged away our sins by himself, he
 "sat down on the right hand of the
 "majesty on high:" and then shewing
 how much superior he is to angels; he
 represents the Father himself command-
 ing, that all the angels should worship
 him. We may call then heaven, the
 courts of his universal empire; where
 in his glory he sitteth as a King, on the
 right hand of the Father, angels and
 archangels standing round his throne,
 the ministers of his that do his pleasure.

That such inhabitants of heaven do
 exist, the Scriptures uniformly declare.
 To go no farther back than the time
 when Christ was first announced to the
 world; the message was brought by an
 angel; when he was born, a multitude
 of the heavenly host descended from
 heaven,

heaven, to sing the song of congratulation; an angel comforted him in his agony; angels first testified that he was risen from the grave; and in the full manifestation of his dominion at the Day of Judgment, the holy angels shall attend him, in number not to be counted. It is not within our imagination to conceive the nature of this part of Christ's universal kingdom, or to conjecture how he ruleth over these his pure ethereal subjects. The faithful shall know when with them they accompany their Lord and King back to the mansions of everlasting glory. Christ therefore is King of kings and Lord of lords; the heavens and the earth may be glad thereof.

DISC.


IV.

But the dominion of Christ will finally be declared before men and angels, in the most solemn manner, when he shall come to take vengeance on his enemies; for the powers of darkness must all fall before him. Indeed the resistance which the faithful servants of Christ make against the assaults of these adversaries
of

DISC. of his kingdom at all times, is a glorious
 IV. manifestation of the efficacy of their
 Redeemer working in their hearts, and
 a consoling presage of final victory. Of
 the multitude of angels or spirits which
 inhabited the heavens, "some kept not
 " their first estate, but left their habi-
 " tation : " " The angels that sinned,"
 says the Scripture, " God spared not,
 " but cast them down to hell, and de-
 " livered them into chains of darkness,
 " to be reserved unto the judgment of
 " the great day." Where a great num-
 ber of passages may be produced from
 the sacred writings in confirmation of
 any point of doctrine, the doctrine itself
 is too well established to stand in need
 of the repetition of them all, in a dis-
 course limited as to extent, as this is.
 I shall therefore take for granted, that
 you believe in the existence of evil
 spirits, of whom the chief, by way of
 eminence, is called Satan, or the devil;
 whose infernal pleasure it is, to seduce
 men from their allegiance to God, and
 to

to oppose the progress of the Gospel, DISC.
and the success of Christ's kingdom IV.
upon earth. He is spoken of by the
writers of the New Testament in the
following terms: Beelzebub the prince
and chief of devils, the prince and god
of this world, the wicked one, the enemy
and tempter of mankind, who hath the
power of death, till Christ, through death,
destroy him. “ He goeth to and fro in
“ the earth, and walketh up and down
“ in it as a roaring lion, seeking whom
“ he may devour.” He is styled “ the
“ prince of the power of the air, the
“ spirit that now worketh in the chil-
“ dren of disobedience.” When our
first parents were placed in the garden
of Paradise, happy in their native pu-
rity, it was this wicked spirit, which in
the form of the serpent, tempted them
to sin, and by succeeding over them,
brought death and misery into the world.
By his influence it was that wickedness
so far overspread the earth, as that “ it
“ repented the Lord that he had made
“ man

DISC. “ man upon the earth, and that it grieved
 IV. “ him at his heart,” and that he deter-
 mined to destroy it ; he it was that perse-
 cuted the church which was under the first
 covenant, by the agency of wicked men,
 who rebelled against God, and wor-
 shipped the false gods of the heathens ;
 through his instigation the prophets,
 that were at sundry times sent to re-
 form the favoured people of God, were
 put to death. “ The things which the
 “ Gentiles sacrificed, they sacrificed to
 “ devils and not to God :” “ they wor-
 “ shipped devils, and idols of gold and
 “ silver, and brass, and stone, and of
 “ wood.” The whole of heathen wor-
 ship was homage paid to these enemies
 of the true God ; whence their minds,
 their notions, their manners, were con-
 formable with the nature of their master.
 When the holy Son of God came into
 the world, it is plain, by the confession
 of the devils whom he cast out, that
 they knew him, and his heavenly origin :
 “ When he was come to the other side,
 “ into

“ into the country of the Gergesenes, DISC.
“ there met him two possessed with IV.
“ devils: and behold they cried out, 
“ saying, What have we to do with
“ thee, Jesus, thou Son of God! art
“ thou come hither to torment us before
“ the time?” or as St. Mark relates the
matter, speaking only of one of them:
“ he saw Jesus afar off, and he ran and
“ worshipped him, and cried with a loud
“ voice, and said, What have I to do
“ with thee, Jesus, thou Son of God? I
“ adjure thee by God, that thou torment
“ me not.” The same evangelist also
relates another story of the same kind:
“ There was in the synagogue, a man with
“ an unclean spirit, and he cried out,
“ saying, Let us alone; what have we
“ to do with thee, thou Jesus of Na-
“ zareth? art thou come to destroy us?
“ I know thee who thou art, the holy
“ one of God.” Having therefore this
knowledge of the Son of God, and
knowing also, that the Son of God was
come to set up his Father's kingdom,
which

DISC. which was to be committed to him, the
IV. devil tempted him, as he had done, with
fatal success, the first man, by whom
we are become corrupt, though he was
resisted by the second man, who is our
righteousness. Satan afterwards entered
into the heart of Judas to betray his
Lord, stirred up the chief priests and
rulers, to put the Son of God to death.
But though successful here, it will be
proved that the cross will be his ruin:
Jesus having shewn his power over death,
by rising from the grave, and being
seated on the right hand of his Father,
in the fulness of almighty glory.

When the religion of Jesus began to
be preached to the world, the malice
of Satan opposed its progress, by stirring
up adversaries on all sides, hardening
the hearts of some, setting others to
persecute it by the sword, and every
kind of torture. After many nations
had been converted to the faith, it be-
came darkened and corrupted by super-
stition and infidelity: and at this very
time

time also is the kingdom of Christ vexed with unbelievers to a most alarming degree, at the instigation of the powers of darkness. But we are assured by the Lord himself, that the rock on which his church is built shall not be thrown down, and that the gates of hell shall not prevail against it, for the kingdom of Satan shall in the end be utterly destroyed. And notwithstanding the many unpromising appearances of the present times, his tyrannical empire hath been gradually falling to pieces since the first exhortation of John the Baptist to repentance: however full the world may be of wickedness, the religion of the Saviour hath, like the grain of mustard seed, already spread its branches under a great extent of the heavens.

DISC.

IV.

That the enemy of Christ should, with a certain degree of success, obstruct his Gospel, Jesus himself foretold: “ When any one heareth the word of the kingdom and understandeth it
“ not,

DISC. “ not, then cometh the wicked one and
 IV. “ catcheth away that which was sown
 “ in his heart.” “ The kingdom of
 “ heaven is likened unto a man which
 “ sowed good seed in his field; but
 “ while men slept, his enemy came and
 “ sowed tares among the wheat: the
 “ servants of the householder came and
 “ said unto him, Sir, didst not thou
 “ sow good seed in thy field? from
 “ whence then hath it tares? he said
 “ unto them, An enemy hath done this.”
 Let not therefore the faithful be dis-
 heartened; these things having been
 foretold and come to pass, is one of
 the strongest testimonies to the truth of
 their religion: “ he that endureth to the
 “ end shall be saved.” In the mean
 while, “ both the wheat and tares must
 “ grow together until the harvest; and
 “ in the time of harvest, the master
 “ will say to the reapers, Gather ye to-
 “ gether first the tares, and bind them
 “ in bundles to burn them: but gather
 “ the wheat into my barn.”

As

As the devil first commenced his DISC.
reign on earth, by tempting man to sin, IV.
and hath since retained it by sin; so it
is the end of Christ's kingdom to recover
man from their miserable condition, by
making them holy. I have repeatedly
reminded you, that the kingdom of
Christ is spiritual, and supported by
the operation of his laws upon our hearts
and soul. When wickedness is abo-
lished from the earth, then will the
kingdoms of this world be indeed the
kingdoms of God and of his Son: yet
this can be done only by the powerful
operation and influence of his laws;
and whether, whilst the earth endures,
such a state of universal righteousness
shall take place upon it, remains only
to be known by those who may come in
distant ages. But this we believe on
the word of God, that the devil that
hath deceived the nations shall be cast
into the lake of fire and brimstone, and
shall be tormented day and night, for
ever and ever. The laws of the Gospel
I have

DISC. have already made a wonderful alter-
 IV. ation in the opinions and manners of
 the world; where Christianity is prac-
 tised there remain no traces of idolatry,
 and the horrid services of Pagan wor-
 ship. Whatever the conduct of indi-
 viduals may be, the state of human so-
 ciety is, by human laws breathing the
 same spirit with the divine, daily im-
 proving to the general happiness of
 mankind: our knowledge of the Cre-
 ator of the universe is more unmixed
 with error; our relative affections are
 more the copy of divine love; our go-
 vernment of ourselves is more corres-
 pondent with our real situation. Hence
 instead of worshipping demons and
 carved images with the most abominable
 ceremonies; we call one God our Father,
 and worship him in spirit and in truth:
 instead of envying and hating one ano-
 ther, and delighting in the misery of
 our enemies, we treat all men, even
 enemies, as brethren, doing them every
 good, and shewing them every kind of
 5 compassion

compassion and love; instead of living
to ourselves and being proud of our su-
periority over others, we acknowledge
our own insufficiency and infirmities,
and our common dependence upon the
same Being, who provideth as well for
the beasts of the field, and for the fowls
of the air, and the lowest reptiles, as for
us.

DISC.

IV.

This is the manifestation that we are
the children of God, and not the chil-
dren of the devil; that we shew forth
the efficacy of his kingdom in meek-
ness, humility, fear, and charity. He
that committeth sin and liveth in it, is
of the wicked one. We know indeed,
that we are corrupt by nature, and have
grievously offended our Creator in many
things. Here then comes in the value
of the Saviour's death, which it was
fore-ordained he should suffer, and by
which the devil hoped to prevent his
reign; but which in the counsel of God
was to be accepted as the means of
atoning for the sins of men. By the

DISC. cross of Christ crucified, and by the
 IV. blood of the Saviour, we are redeemed
 from the bondage of sin, and the servitude of the devil; so that though we may have been the worst of sinners, and the most abject slaves, by faith and repentance, or conversion of heart, we are reconciled unto God. This is a wonderful mystery, to be accounted for only from the infinite goodness of the Father, and the compassion of his only Son. And that the tempter, who is at all times ready to seduce us from our allegiance to our heavenly king, or to retain us in his own service, may not succeed in either the one or the other, we have an Almighty helper, even the Holy Spirit; by which we are strengthened with might, and helped in our infirmities; by which we abound in hope, and are filled with joy and peace.

In the contest therefore with the powers of darkness we have the whole Godhead co-operating together, and with us, for our salvation: we have moreover,
 the

the promise of rewards unspeakable, to
urge us on in the race that is set before
us. When Christ shall return in his
glory, and all the holy angels with him,
then will appear what multitudes have
been rescued from the tyranny of the
devil, and how great the love of the
Saviour hath been, in delivering so many
millions of the human race from eternal
ruin. All men shall rise from their
graves; death will not be able to detain
even the bodies of the departed; the
great “ King on his throne will separate
“ the good from the bad, as a shepherd
“ divideth his sheep from the goats:
“ these shall go away into everlasting
“ punishment; but the righteous into
“ life eternal.” Thus the triumph of
Christ over his enemies will be perfected:
all things shall have been subdued unto
him: Satan, the first tempter, is fallen
never to rise again; death is destroyed,
and the gates of hell closed upon its
miserable inhabitants for ever and ever.

DISC.

IV.

The first of these is the establishment of a school for the instruction of the natives in the principles of the Christian religion, and in the English language. This school was opened in the year 1784, and has since that time been attended by a number of the natives, who are being instructed in the principles of the Christian religion, and in the English language. The second of these is the establishment of a school for the instruction of the natives in the principles of the Christian religion, and in the English language. This school was opened in the year 1784, and has since that time been attended by a number of the natives, who are being instructed in the principles of the Christian religion, and in the English language. The third of these is the establishment of a school for the instruction of the natives in the principles of the Christian religion, and in the English language. This school was opened in the year 1784, and has since that time been attended by a number of the natives, who are being instructed in the principles of the Christian religion, and in the English language.

By order of the Society, J. G. [Signature]

DISCOURSE V.

THE CHURCH OF CHRIST.

MATT. XVI. 18.

*And I say unto thee, that thou art Peter,
and upon this rock I will build my
Church: and the Gates of Hell shall not
prevail against it.*

THIS is the first time of Jesus Christ's making mention of his church, which is so often spoken of in the Acts of the Apostles, and the Epistles. Having discoursed so largely of the kingdom of Christ, it follows of course, that I in the next place explain to you, what is meant by his church. The word in the original language, signifies a selection of men, or an assembly

DISC.
V.

DISC. called or chosen; and, as applied to
 v. the kingdom of Christ, is a selection,
 or an assembly of men, called or chosen
 out of the world, who shall publicly
 profess themselves to belong to Christ,
 and to worship God according to the
 nature and precepts of Christ's king-
 dom. The word church, which is our
 translation of the original, signifies pro-
 perly, an assembly or building belong-
 ing to the Lord. Christ therefore being
 our Lord and King, we may interpret
 the word in this manner, A spiritual
 society joined to Christ their head, by
 the same faith, and to one another by
 the same love and charity.

Although the kingdom of Christ is
 universal, and his Gospel designed for
 the salvation of all men, it was impos-
 sible, from the nature of mankind, the
 prevalence of sin, and the inveteracy of
 habit, but that it should meet with
 opposition, even for many ages after
 its first promulgation. The chosen peo-
 ple of God, the Jews, had not only the
 rite

rite of circumcision to distinguish them from the heathen, but laws and ceremonies, a temple, and ministers to perform the service of it. When the Gospel was published, with an invitation to all nations to receive it, and pardon through Jesus, the Son of God was offered to every people upon the earth; it was required that they who should be willing to embrace the gracious offer, should also manifest their so doing, by some visible and external tokens; by which it might be known that they had renounced all other spiritual powers, the powers of darkness, and had taken the Son of God as their hope and their salvation. Jesus Christ therefore being the one Mediator of all mankind, and his Gospel being the same to all, his church must consist of all real Christians, wheresoever dispersed, and however distant: who therefore must all agree in some common marks, whereby they have declared themselves to serve the

DISC.
v.

same

DISC. same master, and to be members of the
 V. same communion.


It will be worth while to go back to the origin of the Christian church, and trace its progressive movement; for being committed to the care of men, and being designed to comprehend all nations upon earth, it must necessarily have been gradual in its advances from the beginning, and still proceed as gradually till all have reached its utmost limit.

Our blessed Saviour said unto Peter, "Thou art Peter, and upon this rock I will build my church." The word Peter signifies 'a rock:' which explanation at once lays open the meaning of the expression, to the Apostle, namely; that he should lay the first foundation of Christ's church; in which also he was to be seconded by the other Apostles: for the church is also said to be built upon the foundation of the Apostles and prophets generally. This chosen assembly of faithful servants of Christ
 was

was to be formed by the Apostles, who were the first appointed to invite men into the kingdom of Christ, and publish the glad tidings of the Gospel to all the world. This important work was to be committed to them; but till Christ had been fully invested with all power, in consequence of his sufferings and death, could not be entered upon by them; nor till then were they equal to the task, not having received the gifts of the Holy Spirit, which was to enable them to perform it. In the mean time, therefore, Jesus delayed giving them his authority and commission. But when he had risen from the grave, he no more went about, teaching and exhorting men to repentance; but spent the forty days of his continuance on earth, in giving evidence to his disciples, that he was bodily and really, the same person who had so long been with them, and crucified before their eyes; in opening the Scriptures, and in speaking of the things pertaining,

DISC.
V.

DISC. pertaining to the kingdom of God.

v.  Among which, were undoubtedly, his directions concerning the founding of his church, of which he had before spoken: for he tells them that they must tarry at Jerusalem, until they were endued with power from on high. In this part of his history it is that we find the authority on which the disciples acted in his stead. Jesus spake unto them, saying, “ All power is given unto me, “ in heaven and in earth ; go ye, therefore, and teach all nations, baptizing “ them in the name of the Father, and “ of the Son, and of the Holy Ghost ; “ teaching them to observe all things, “ whatsoever I have commanded you ; “ and lo ! I am with you alway, even “ unto the end of the world.” “ As “ my Father hath sent me, even so send “ I you.” After Jesus was ascended into heaven, the disciples returned to Jerusalem. They now felt themselves invested with a new and important character, that of converting their own nation
tion

tion to the belief in a crucified Saviour; for not as yet did they understand that they were to convert the heathen or Gentiles also. They therefore waited for the promise; but proceeded immediately to fill up the vacancy, which had been made by the transgression of the traitor Judas, and chose Matthias, that he might compleat the original number of the twelve disciples.

And “ when the day of Pentecost
“ was fully come, they were all with
“ one accord in one place; and sud-
“ denly there came a sound from hea-
“ ven, as of a rushing mighty wind,
“ and it filled all the house where they
“ were sitting; and there appeared un-
“ to them cloven tongues, like as of
“ fire, and it sat upon each of them;
“ and they were all filled with the Holy
“ Ghost, and began to speak with other
“ tongues, as the Spirit gave them ut-
“ terance.” Having now, besides their
comission, received the assistance
which was requisite, according to the
promise


DISC. promise of their master, they were
v. completely fitted henceforward to act
in his name, and in his stead. So
strange a thing as men, before ignorant
of every language but their own, now
speaking the language of every nation
under heaven, filled the multitude, who
had come together, upon the report of
what had happened, with amazement
and wonder. Upon some mocking and
saying, that “these men are full of new
“ wine,” Peter arose, and vindicating
his brethren, preached to them with
such power, and shewed them so fully,
from this miracle, that Jesus, whom
they had crucified, was both Lord and
Christ; that they were pricked in their
hearts, and submitted themselves to
the direction of the Apostles. Peter
said unto them, “Repent and be bap-
“ tized, every one of you, in the name
“ of Jesus Christ, for the remission of
“ sins, and ye shall receive the gift of
“ the Holy Ghost.” Then they that
“ gladly received his word, were bap-
tized:

“ tized: and the same day there were
“ added unto them about three thou-
“ sand souls: and they continued sted-
“ fastly in the Apostles doctrine and
“ fellowship, and in breaking of bread,
“ and in prayers.”

DISC.

v.

Here then is the first beginning of the Christian church, the foundation laid upon Peter, according to the saying of Jesus Christ. I have been very full in opening this part of my subject to you, as I conceive it of the utmost importance towards a right and clear apprehension of the case we are now considering. It is said, you will observe, by Peter, that they must repent, and be baptized in the name of Jesus Christ. Christ himself, when he began to preach his kingdom, exhorted first, all men to repent: and afterwards, in a discourse with Nicodemus, told him, that “ ex-
“ cept a man be born of water and of
“ the Spirit, he cannot enter into the
“ kingdom of God.” Those men re-
pent; they were baptized in the
name

DISC. name of Jesus, that is, in the faith of
v.  Jesus; and they received the gift of
the Holy Ghost, or Spirit. And having
been admitted in this manner, I must
remind you, they continued stedfastly
in the Apostles doctrine and fellowship,
and in breaking of bread, and in prayers;
which constitute the essential nature of
the church. The account of this won-
derful success of the Gospel at the first
outset of the Apostles, is closed with
these words, “and the Lord added to
“the church daily, such as should be
“saved.” Baptism therefore is the ce-
remony of admission, which is not to
be administered without profession of
faith and repentance; and, after bap-
tism, hearing the word preached, re-
ceiving the sacrament of bread and
wine, living in love and charity, which
is Christian fellowship, and joining in
public prayers to God. These are the
things that keep us members of the
Christian church.

We

We read in the next chapter, of Peter going into the temple and preaching to the people, confirming his apostleship by the miracle of healing a man, who had been lame from his mother's womb: by this discourse some thousands were converted to the Gospel, and were reckoned among the faithful. We read in the succeeding chapter, of a multitude of believers meeting together in solemn prayer to God, that he would enable them to speak the word with boldness; and that signs and wonders might be done by the name of Jesus. From this time, the number of professed Christians increased daily; so that it became necessary to institute regulations for the common order and union of the society; who were grown too numerous to assemble in one place. The twelve Apostles were no longer sufficient for the charge of conducting the affairs of the infant church; of which, providing for the widows and other poor, was a chief part. “ Then the twelve called the mul-
K “ titude

DISC. “ titude of the disciples unto them, and
 v. “ said, It is not reason, that we should
 “ leave the word of God and serve
 “ tables; wherefore look ye out among
 “ you, seven men of honest report, full
 “ of the Holy Ghost and wisdom, whom
 “ we may appoint over this business;”
 “ but we will give ourselves continually
 “ to prayer, and to the ministry of the
 “ word.” This is the first institution of
 that order in the church, called *Deacons*,
 which properly signifies, ministers for
 the poor. These Deacons had, besides
 the business of taking care of the cha-
 ritable contributions, the power also of
 baptizing and preaching the gospel; of
 which, Philip is an example in Samaria,
 where he converted many people; and
 in the case of the Ethiopian nobleman,
 whom he was commanded by the angel
 of the Lord, to meet upon the road
 from Jerusalem to Gaza.

Thus then we have two orders in
 the church of Christ, Apostles and Dea-
 cons: we shall next see the institution
 of

of a third. Peter being warned by a particular vision from heaven, that with God there is no exception of persons in his kingdom, and that the Gentiles were to be called into the church, for that God had also given them repentance unto life; accordingly, the Apostles dispersed themselves among the neighbouring nations, preaching both to Jews and Gentiles; of whom a great number believed, and turned unto the Lord. At Antioch, the congregation of believers were first distinguished by the name of their blessed Lord, and called Christians. Every city, in a short time, throughout a great many provinces or kingdoms had its respective society of Christians, under the management of its proper ruler, appointed by the Apostles, who, according to the commission granted them by Jesus, had the direction of all essential particulars for the establishment of the church. Paul and Barnabas, having preached the Gospel in many cities, ordained them *Elders* in

DISC.
v.
}

DISC. every church, and under their administration commended them to the Lord.
 V. This is the third order; Elders, or Presbyters, or Priests.

Thus we see the progressive stages of the Christian Church; the Apostles laid the foundation, and were at first the only guides to it; the number of converts increasing, rendered it necessary to appoint assistants, who were called Deacons, to take concern of the widows and poor. The Gospel continuing to spread itself, and having now reached very distant countries, and the separate churches requiring the constant superintendance of persons with some authority more than deacons, who could only preach and baptize in the congregation, a third order, that of Priests, was appointed, though with still less authority than that of the Apostles, under whom they were in subjection, and to whose directions they owed submission. The Apostles likewise appointed others of the same order with themselves,
 namely

namely bishops, to superintend and to ordain priests and deacons; so that in every large city there was a bishop or overseer, who had authority over the other clergy. This is a short account of the first formation of the Christian Church; comprehending those, who had been baptized in the name of Christ, and lived in profession of the Gospel, and in communion with one another, as belonging to the same Lord, and a regular set of pastors or governors, bishops, priests and deacons, for the better promoting of the valuable purposes of this select society.

DISC.

v.

In this scheme of government it is evident that the Apostles copied, as far as circumstances would permit, the plan laid down by God himself, in the construction of the Jewish church; which being confined to one people only, had but one high priest, the inferior priests and levites. The Christian church being to comprehend all nations, an exact conformity could not be adopted; but

DISC. such a resemblance only as might approach it as near as the difference of their respective forms would allow. Every nation brought under the Gospel, or under the kingdom of Christ, being divided into certain districts, had in each its bishop and clergy. Though therefore there were different churches, with their separate establishments and jurisdictions, all were but parts of the catholic or universal church of Christ: the foundation of all was the same, namely the Apostles; the head of all one, namely Christ; there was but one Spirit, one baptism to all, one faith and one hope: the same Scriptures were the guide of all: the members of all therefore were members of the same body, parts of the same whole, and mutually drawn to one another by one communion. That this was the only form in which the visible church of Christ was administered till modern times, all history unanimously attests. There was no form of Christianity established

blished any where, but upon the plan DISC.
laid down by the Apostles of Christ; v.
who, I repeat it for your better recol-
lection, had their commission from Christ
himself; had received much information
from him concerning his kingdom; and
were besides, directed in all things re-
lating to it, by the Holy Spirit of God.
It would be well, therefore, if before
men separate from the church esta-
blished upon this plan, and upon the
foundation of the Apostles, they would
consider whether they have authority
for preferring any other; whether they
have not the strongest reason for main-
taining their connection with that, which
by unbroken continuation from the
Apostles, keepeth its original form and
ministry.

But not to dwell upon these reflec-
tions longer; let us resume our subject.
We have seen, how in its progress, the
church of Christ hath arisen. Having
all the wickedness of the world, and
all the prejudices of mankind against

DISC. it, it was opposed and persecuted for
 v. three hundred years; till at length,
 earthly powers took it under their protection; “kings became its nursing fathers, and queens its nursing mothers:” and being thus protected, the religion of Christ hath become the religion of nations, which for ages had been lost in the miserable darkness of pagan error and superstition. St. Paul, who was an active instrument by the special call of Christ, in laying the foundation of this church, in order to shew the regularity of this society, and how they are united to one another by the strictest bands and terms of communion, has employed a great variety of figures or comparisons in his illustration. He speaks of it as a family; “for this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named:” as a city, “ye are come unto the city of the living God:” as a kingdom, whereof Christ is the head and
 governor;

governor; “ now therefore, ye are no more
“ strangers and foreigners, but fellow ci-
“ tizens with the saints :” as a house, for
he thus proceeds; “ and of the household
“ of God; and are built upon the foun-
“ dation of the Apostles and Prophets,
“ Jesus Christ himself being the chief
“ corner stone; in whom all the build-
“ ing fitly framed together, groweth
“ unto a holy temple of the Lord, in
“ whom you also are builded together,
“ for an habitation of God through the
“ Spirit.” But what is the most lively
comparison of all, is that which he bor-
roweth from a natural body; “ Christ,”
says he, “ is the head of the church,
“ and we being many, are one body in
“ him.” “ As the body is one, and hath
“ many members, and all the members
“ of that one body, being many, are
“ one body; so we, being many, are
“ one body in Christ, and members in
“ particular; for by one Spirit are we
“ all baptized into one body, whether
“ we be Jews or Gentiles; whether we
“ be bond or free;” and therefore the
Apostle

DISC.

v.



DISC. Apostle argues that we are “ to grow
 v. “ into him, who is our head, and from
 “ whom the whole body, fitly joined to-
 “ gether, and compacted by that which
 “ every joint supplieth, according to
 “ the effectual working in the measure
 “ of every part, maketh increase of
 “ the body, unto the edifying of itself
 “ in love.” By all these images, it is
 plain, that St. Paul means to represent
 the church to be but one, and that
 therefore, unity is the bond of all the
 several assemblies of Christians, where-
 soever gathered together, and of the
 several members of each particular one.
 Christ hath but one family, and city,
 and kingdom, into the privileges of
 which all mankind are admitted: this
 is his body, of which we are all mem-
 bers; and as in the natural body there
 is no member but what has its use, so
 of this mystical body of Christ every
 member is a component part: from
 Christ as the head of it, all its operations
 proceed, and by him are governed, just

as

as the head of the natural body is the fountain of direction and rule. From this unity also proceeds the love which should subsist between every member; for as in the natural body, no part is without its respective honor, so in the body of Christ, every member should give each other his proper degree of estimation and regard: we are also the same house or temple, founded upon the same rock; we are the living stones of it; and the stone which was rejected is become the head stone of the corner.

The church of Christ is sometimes called Catholic; which is only another word for universal, or general. This I mention, for the purpose of correcting the notion, wherever it may prevail, that the word relates to the church of Rome, from which we have separated, not because of its not being a part of the universal church, but because of its corruptions in its discipline and doctrines. The Catholic and universal church comprehends, not only all living members
of

DISC.
v.
}

DISC. of Christ's body, but all who have de-
v. parted this life in the religion of Jesus ;
even those, who before his actual ap-
pearance on earth, and the establish-
ment of his visible church, lived and
died in faith of his coming, and of his
being the future Saviour of the world.
St. Paul says, "I would not have you
" to be ignorant, brethren, concerning
" them that are asleep, that ye sorrow
" not, even as others which have no
" hope ; for if we believe that Jesus
" died and rose again, even so, them
" also which sleep in Jesus, will God
" bring with him." It is added by our
Saviour, that " the gates of hell shall
" not prevail against his church : " as it
was said, that of his kingdom there
should be no end. A visible manifes-
tation of his subjects shall exist till the
end of the world. It is not said that
this or that particular church shall con-
tinue so long ; but that nevertheless,
there shall be a select assembly of the
faithful, who shall acknowledge him as
their


their head, and maintain their fidelity to him. Many churches have long ago ceased to be so, because of the wickedness that overspread them. It is near eighteen hundred years since the first churches were founded upon the Apostles, in which time, Christianity hath undergone many revolutions, together with the temporal kingdoms of the world; here it hath been oppressed, there encouraged; here it has been lost, there it hath been planted: but there never has been a time yet, when it hath totally disappeared; nor will there be, when it shall vanish, notwithstanding the progress of infidelity and corruption; we have the word of Jesus for our comfort and assurance. But then it would be presumption in us, to flatter *ourselves* with security: of this we may be certain, that the candlestick will not be removed from us, so long as we continue true and earnest for the faith once delivered to the saints. “Lo! I am
“ with you, even unto the end of the
“ world,”

DISC.

v.



DISC. "world," was the gracious promise.

v.  At this very time, when the most formidable enemies have arisen, to destroy the very name of Jesus, and the devil is exerting his utmost malice to overturn his church, when a most horrible conspiracy has been formed of many thousand wretches, for the express purpose of extirpating the religion of our Redeemer; his special protection is too manifest not to be felt and acknowledged in the church to which we belong; the constitution of which, most indisputably approaches the nearest to the first church of Christ; and in which the forms of worship and services are temperate and rational, equally remote from superstition and enthusiasm; and the doctrine enjoined by its ordinances, is conformable with the spirit of the Gospel. Let it then be our concern to do what we can for the preservation and increase of the church of Christ; let us pray earnestly for God's Holy Spirit to assist us in remaining stedfast

in his Son Jesus Christ, amidst the he- DISC.
resies and infidelity which surround us, V.
and the enemies which are plotting and
contriving our destruction. Let us re-
member, that the church is the body
of Christ; he the head, we the members;
that we are his family, for the lowest
of which he hath a fatherly concern,
whom he loveth with a brotherly affec-
tion.

This building, in which we are as-
sembled, we call a church, because it
is dedicated to the service of our Lord;
herein Christians meet, as members of
Christ. In every congregation, gathered
together in his name, he is among them,
and hears them. May we so frequent
it, and behave ourselves with such de-
votion in it, as that our prayers, which
we offer in his name, may be accepted
for his merits; and that at the last day,
when he shall gather his elect from out
of all nations and kingdoms of the earth,
we may be found of that universal church,
which he shall deliver up to God, even
the Father, as redeemed by his blood.

The first part of the ...
 was ...
 and ...
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The second part of the ...
 was ...
 and ...
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The third part of the ...
 was ...
 and ...
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DISCOURSE VI.

THE ASSISTANCE OF THE HOLY GHOST.

JOHN XIV. 16.

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth.

HAVING proceeded so far in our DISC. VI. enquiry into the origin, nature, and design of that religion which we profess, I proceed to another constituent part of it, in which we shall behold a fresh instance of God's goodness and compassion for the race of mankind. The Father having determined to offer us the means of reconciliation to himself, and of eternal happiness in heaven;

L and

DISC. and the Son having placed himself in
VI. our stead, and taken upon himself our
sins, and the punishment of them, are instances of the most astonishing love, such as must demand our everlasting gratitude. But the intention of the Father, and the act of the Son, stop not here. The good-will of both, towards us, rests not satisfied, till it have taken away from us every possibility of ruin and condemnation, unless we are resolved to perish, and will not be saved. There remains, after all that hath been done for us, a work to be performed by ourselves; for it was surely contradictory to the nature of such a creature as man is, endued with reason and knowledge, to force upon him unconditional good; force upon his will could never entitle him to the merit of obedience, or the recompence of reward. Though therefore Jesus, the Son of God, came upon earth with full authority to proclaim the pardon of our sins; and though he actually became himself the
high

high and efficacious atonement for them; yet he at the same time, as strongly proclaimed the necessity of faith and repentance, or an holy life, which are the conditions in the covenant, remaining to be executed by us. It may be asked, is not man exactly as he was before the Saviour came; the same in make, in corruption of appetite and passion? Has he not the same enemies to contend with; the devil and his ministers, the lusts of his own mortal and corruptible flesh? and if so, are we not in the same danger of offending him as before, and equally unable, from our weakness and corruption, to save ourselves from the wrath to come? Without the assistance of a superior power, all this would certainly be our sad situation. But I am now going to shew you, that in the kingdom of Christ, the enemies that endanger us from without, and the evil propensities, which are the effect of inward depravity and corruption, have been most admirably and

DISC.

VI.

DISC. mercifully considered by our God and
 VI. Saviour; and therefore, that we are not
 in the same condition as before, either
 as to infirmities or danger. I shall endeavour to convince you that we have an assistant and protector, more powerful than the adversary which is against us, and who is sufficient to uphold us against all temptation. This is he of whom Jesus speaks in the words of the text; “ I will pray the Father, and he
 “ shall give you another comforter, that
 “ he may abide with you for ever, even
 “ the Spirit of Truth.”

Jesus having prepared his disciples for his death, and after that, his final departure from them, they were distressed in their mind, as it was but natural that they should be, not only at the thoughts of losing so kind a master, but also at the foresight of the difficulties which they had reason to apprehend from the peculiar circumstances of their situation, as his disciples. He therefore revives their spirits with the
 5 assurance

assurance of sending them another com-
forter; another who should be present
with them at all times, when he should
be taken from them; who should also
refresh their memory, and renew all
things in their minds that they had
heard from him; and as they were the
representatives of his future church,
should abide with them for ever. Ac-
cordingly, a short time before he as-
cended up to heaven he repeats the as-
surance before given them of this mighty
power, in these words: “ behold I send
“ the promise of my Father upon you ;
“ but tarry ye in the city of Jerusalem
“ till ye be endued with power from
“ on high.” This was after he had had
his last conference with them, in which
he opened their understandings more
fully, concerning the nature of his king-
dom, and gives them his commission
to preach the Gospel to all the world
in his stead; for which they therefore
were to be endowed with all his au-
thority and power. It is therefore an

DISC.
VI.
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disc. heavenly assistant and comforter, even  
VI. the Holy Ghost and Spirit, who is the  
joint agent in the work of our salvation.  
It was for this cause that Jesus commanded his disciples to baptize “in the  
“ name of the Father, and of the Son,  
“ and of the Holy Ghost.” Hence throughout the subsequent history of  
Apostles, whether in that book of St. Luke, called the Acts, or in their  
Epistles, the progress of the Gospel, and its efficacy in converting men from  
sin, is attributed to the operation of the Spirit: the same Scriptures also uni-  
formly teach us to attribute every good work to him; cleansing the heart, in-  
spiring good resolutions, assisting our endeavours, moving us to pray, excit-  
ing love and charity, strengthening our infirmities, comforting under difficulties,  
encouraging in trial, rebuking for omission and transgression, filling the mind  
with hope, awakening it with fear, and enlarging the heart with faith. All  
these things worketh one and the self-  
same

same Spirit, dividing to every one his gifts and operations, as his necessities may require. DISC.  
VI.

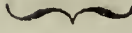
There is too much reason for lamenting that the doctrine relating to the influence of the Holy Ghost upon Christians is very much neglected, indeed seldom thought of; notwithstanding that the Liturgy, or book of prayers composed for the use of the church, supposes it to be the received doctrine of the true disciple of the Saviour of the world, and that it makes one of the three leading articles of our Creeds. That such a person in the Godhead exists as the Holy Ghost, I shall hope to convince you, not by long and refined arguments, but by laying before you a few of those remarkable notices of his existence and power which we meet with in the New Testament. I am well aware that an earnest defence of the doctrine of the Holy Spirit, as a necessary part of our religion, may incur, I will not say the charge of novelty,

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but

DISC. but of leaning too much towards a form  
VI. of doctrine, which, because it may have  
been abused by ignorance, or an over-  
heated imagination, has therefore led  
men at once to reject it, as unfounded  
in the Scriptures. But the abuse of a  
doctrine by no means proves that it has  
no foundation, or that it is fit to reject  
it entirely, if it have one. And as of all  
things, true religion is of the most serious  
importance, it must be our duty to ex-  
amine, whether any notion has been en-  
grafted upon it or not; and not join in  
the popular clamor against any inter-  
pretation without enquiry, merely be-  
cause in the hands of some men it may  
have been misapplied. I therefore beg  
your calm and considerate attention to  
the proofs that I shall lay before you,  
that the doctrine of spiritual influence  
is not an erroneous interpretation of the  
religion of Jesus, but founded upon  
fact. If you can be brought to admit  
this, it will be easy, I trust, to con-  
vince you of the goodness and mercy of  
God,



God, in providing for us so efficacious DISC.  
an assistant in the discharge of our VI.  
duty; and that we ought therefore to   
consider it as a most striking proof of  
the value of our souls, since the Son  
of God not only hath died for us, but  
the Spirit of God also condescends to  
abide with us, that we may not perish,  
but have everlasting life.

The first instance of the operation of  
the Holy Spirit, as a personal agent, to  
which I shall draw your attention, I  
shall take from the circumstances at-  
tending the birth of the Saviour himself.  
When Mary was wondering how she, a  
pure Virgin, could be the mother of  
the Christ; the angel who had brought  
the tidings to her, answered, “ The  
“ Holy Ghost shall come upon thee,  
“ and the power of the highest shall  
“ overshadow thee.” Again, when Jesus  
had come to John Baptist to be bap-  
tized; as soon as the ceremony of bap-  
tizing him with the water was over,  
“ the heaven was opened, and the Holy  
“ Ghost

DISC. “ Ghost descended in a bodily shape,  
 VI. “ like a dove upon him, and a voice  
 “ came from heaven, which said, thou  
 “ art my beloved Son, in thee I am  
 “ well pleased.” After this it is ex-  
 pressly said, that “ Jesus, being full of  
 “ the Holy Ghost, returned from Jordan,  
 “ and was led by the Spirit into the wil-  
 “ derness.” Jesus in one place, speaks  
 of “ blasphemy against the Holy Ghost;”  
 in another, of being baptized in his  
 name. He speaks of him as “ a Com-  
 “ forter,” as being sent by his Father  
 and by himself, as a teacher: “ It is  
 “ not ye that speak, but the Holy  
 “ Ghost;” “ the Holy Ghost shall teach  
 “ you in the same hour what ye ought  
 “ to say:” and again, “ he shall bring  
 “ all things to your remembrance.”  
 These few passages so evidently declare  
 the Holy Ghost to be a person distinct  
 from the Father and the Son, that it is  
 impossible to fix upon them a different  
 interpretation with the least shew of  
 fairness and reason.

Admitting,

Admitting, therefore, his existence, DISC.  
we pass on to consider his manner of VI.  
working, which we shall see to be by  
influencing the mind; for as he is a  
Spirit, he has intercourse or communion  
with our spiritual part. According to  
the command of Jesus, the Apostles  
waited for the performance of his pro-  
mise at Jerusalem; and at the feast of  
Pentecost, “when they were all with  
“ one accord in one place, suddenly  
“ there came a sound from heaven, as  
“ of a rushing mighty wind, and it filled  
“ all the house where they were sitting,  
“ and there appeared unto them cloven  
“ tongues, like as of fire, and it sat  
“ upon each of them; and they were  
“ all filled with the Holy Ghost, and  
“ began to speak with other tongues,  
“ as the Spirit gave them utterance.”  
Now here is a most wonderful circum-  
stance; twelve men of low occupation,  
most of them fishermen, of no education  
above their situation or rank in life, in  
whom Jesus had found and lamented  
a great

DISC. a great difficulty of comprehending even  
VI. his plainest sayings and parables, who  
could know no other but their native  
language: twelve men thus circum-  
stanced are enabled by some divine  
power, to converse fluently in the lan-  
guage of every nation upon earth; for  
numbers from all nations were at Je-  
rusalem at the time, and heard them.  
Without the assistance of other writings  
than the Law and Prophets, they enter  
suddenly, not only into the plainest,  
but most difficult doctrines of their  
master, Jesus; they have every thing  
done before their eyes, and every word  
spoken to their ears and understandings,  
at once brought to their recollection;  
so as to be able to teach others, both  
what they had seen and heard, without  
the least variation from the truth. If  
nothing can be found in all the history  
of the world equal to such a change in  
the mind of man, as this was; if it ex-  
ceeded all human powers to effect it;  
we must surely give credit to the Apostle,  
who

who affirms it to be the work of God by DISC.  
his Holy Spirit. These men were the VI.  
first publishers of the Gospel to the  
world; they had all the powers of dark-  
ness against them; they had the vices  
and weaknesses, the wisdom (so called)  
and folly of the whole world to en-  
counter; long and dangerous journeys  
to perform; civilized states and bar-  
barous nations to instruct; all which,  
great and apparently unsurmountable  
difficulties, they went through with final  
success. They endured the severest  
tortures from their adversaries, and even  
death, not with repining and murmur-  
ing at their lot, but with willingness,  
nay with joy. Let me ask you, Could  
mere frail and imperfect men do all this?  
Were they sufficient to resist the power  
and learning of the world; to move the  
hard-hearted; to root out idolatry; to  
abolish and correct the wild and wicked  
notions and practices, which had pre-  
vailed for many hundred years? Were  
they sufficient to establish in their place  
the

DISC. the pure religion of Jesus Christ; who  
VI. they must necessarily inform the world,  
was to all outward appearance, a mere mortal man, who was born in a manger; lived a life of poverty and fatigue; was hated by numbers of his own countrymen; submitted to the most cruel affronts and insults; and was crucified, that is nailed to a cross of wood, termed in Scripture, the accursed tree, between two common malefactors? Could they of themselves, notwithstanding, bring over all men to his religion, and make the cross of their master triumph over all opposition, unarmed as they were with power, possessing no wisdom but that of the Gospel which they were teaching? The thing is impossible, yet they effected it; but it was not their own power, but the power of the Holy Ghost which worked in them, and which prepared the hearts of their hearers to believe them, and the tidings which they brought with them.

A short

A short examination of the conversion of the three thousand upon the preaching of Peter, will give us a general idea of the influence of the Holy Ghost upon the minds of men, when the gracious terms of the Gospel were first proposed to them. Jerusalem was full of people at the feast of Pentecost, one of the great solemnities, when all the males among the Jews, were by the command of God, to go up to the holy city. Jesus had been crucified fifty days before; his enemies, notwithstanding his resurrection, were as hard of belief, and as blind to the truth, as ever; and would, doubtless, endeavour to give the worst representation of him that they could, as an impostor, in order to vindicate themselves. The multitude now assembled must have been at Jerusalem also when Jesus was crucified, and have joined in approbation of the sentence then executed upon him. They were now returned with the like sentiments of the matter, and with their former

DISC.

VI.

DISC. former animosity against him and his  
VI. disciples. They would not acknowledge  
Jesus to be the Christ, because he did not appear as they looked for him, their deliverer from the Romans, and other enemies; they were zealous for their traditions, which Jesus had condemned in his discourses. He had been severe upon their hypocritical shew of religion; for that they hated him. He had been crucified; and they said, that the Christ was to reign over them for ever. Over hearts thus disposed, what is there in the power of language that could work an immediate change? All the evidence of miracles they had resisted; they had resisted the authority with which Jesus had spoken and taught. Such prejudice as this could be softened only by a superior influence. Yet of these men, three thousand were at once convinced of their blindness; were baptized in the name of this very Christ crucified; and from this time continued stedfast in the Apostle's doctrine. The sudden



sudden inspiration of the twelve Apostles, with the power of conversing in every language upon earth, struck them with amazement; they said one to another, “What meaneth this!” Peter availing himself of the general surprize, stood up and made a speech to them upon the occasion: he proved to them from prophecy, that what had just happened had been foretold by one of their own prophets: he shewed them that the resurrection of the Christ, whenever he should come, was also foretold by David; and confirms his assertion, that the person they had crucified was the Christ, because he had promised them to send from his Father the Holy Ghost; and had now fulfilled his promise in the gift of languages, to which their ears were witnesses. It is said immediately, that when they heard these things they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, “Men and brethren, what shall we do?” This is the expression of deep-felt concern,

DISC.

VI.

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cern,

DISC. cern, that they had hitherto been in  
VI. error, and had greatly sinned in cru-  
cifying Jesus. “ They were pricked in  
“ their hearts.” They felt the convic-  
tion, that Jesus was both Lord and  
Christ; and consequently, all the horrors  
of self-condemning consciences. In the  
uneasiness and wretchedness of inward  
compunction they demanded the di-  
rection of the Apostles. The Apostles  
directed them, after this confession, to  
repent and to be baptized in the name  
of Jesus Christ, that they might receive  
the gift of the Holy Ghost. They  
obeyed the direction, and received the  
gift, which assured them of the re-  
mission of their sins, and converted their  
sorrow into excessive gladness of heart;  
instead of being any longer unbelieving  
and carnal Jews, they were now be-  
lievers and spiritual christians; instead  
of railing at the doctrine of the cross,  
they saw in it their great hope and com-  
fort; they praised God for his mercy,  
and had favour with all the people.

+

Now

Now if all this was the effect of mere DISC.  
unassisted reason, how came it to pass VI.  
that all who had heard Jesus preach,  
and had seen his miracles, and had  
been informed with sufficient evidence  
of his being risen again, did not believe  
in him? Some *would* not believe; they  
resisted the evidences of their senses;  
and the Spirit of God left them to  
themselves; even that they had was  
taken from them, that they should not  
see and be saved. *These* men acted a  
different part: they weighed the evi-  
dence before them; the Holy Spirit  
assisted in directing the force of it; their  
hearts were softened, and received the  
impression in lasting characters; ac-  
cording to the saying of the Apostle,  
“ No man can say that Jesus is Lord,  
“ but by the Holy Ghost.” We read  
soon after this, of some thousands more  
who were brought over to the Gospel  
dispensation, under the like circum-  
stances as in the former case. You all  
know, I trust, that the book called the

DISC. Acts of the Apostles, is the history of  
VI. the progress which the Gospel made for  
thirty years, or thereabouts, under the  
preaching of some of the Apostles, of  
Paul particularly, who had a special  
call, and was filled with the Holy  
Ghost; by whom they were enabled  
to confirm the word with signs follow-  
ing; that is, with miracles or works ex-  
ceeding the ordinary powers of men.  
But every where, the progress made,  
is ascribed to the operation of the Holy  
Ghost.

Let us then consider in the next  
place, the situation of the heathens,  
when Paul, or any other Apostle, first  
ventured to make known to them the  
name of Jesus Christ of Nazareth. The  
efficacy of God's Spirit will appear in  
a clearer light in this case than in the  
former; because the Jews had Moses  
and the Prophets for their guide; had  
been taught by the word of God, to  
expect such a teacher; were warned of  
the time when he was to come; were  
prepared by their peculiar religion to  
receive

receive him ; had seen his miracles and heard his doctrine, and knew him to be risen from the dead. The poor heathen had none of these advantages ; greater therefore, in proportion, must have been the difficulty of bringing them from their superstitious practices, and of removing the darkness that surrounded them, and of persuading them to receive the light which should make them see their own sad condition. St. Paul, in his Epistles, gives us a dreadful picture of the wickedness of the heathens. Their own writers only encrease our disgust and horror, in the account which they give of their religious knowledge, and their practice. They knew not God ; they worshipped devils and carved images, and worked every abomination and impurity. When the Apostle, therefore, undertook the task of reformation, according to the pure religion of Jesus Christ, nothing could be more unpromising ; nor would he have attempted it, but with the power of the Spirit,

DISC.

VI.

M 3

which

DISC. which he knew was able to overcome  
<sup>VI.</sup> the most desperate resistance. How  
strange must it have sounded in their  
ears, to be told by a mean man, a  
stranger, and that too of an unknown, or  
despised nation, that their great gods,  
whom they had worshipped and ho-  
noured with magnificent temples and  
sacrifices, were lies; and the suggestion  
of a lying spirit! that their oracles and  
priests were all imposture upon igno-  
rance and credulity; and that they were  
under the dominion of devils! How  
new to their sensual and carnal minds  
must have been the information, that  
there was but one God, who made the  
world and all things in it; that he  
dwelleth not in temples made with  
hands; that in him alone we live, and  
move, and have our being; that all  
men are his offspring, and one family  
upon earth! But all this, and other  
leading truths of natural religion, it  
may be said, the heathens would re-  
ceive, when fairly laid before them:  
probably

probably they might, if not blinded by DISC.  
prejudice and false philosophy. But VI.  
the Apostle told them, moreover, of a  
resurrection from the dead; of a judge-  
ment to come; and of an eternal state  
of rewards and punishments. Such doc-  
trine as this must have been new to  
them, when taught as the Apostle would  
teach it, without the mixture of fable  
and conceit. What would they say  
then, when he talked to them of the  
Son of God; of his becoming man; a  
man of sorrows and acquainted with  
little else than grief while on earth; of  
his being crucified; and all this to ap-  
pease his Father's anger for their sins,  
and the sins of all mankind; but that  
he rose from the dead, and went to  
heaven in his bodily form; and had sent  
*him*, (the Apostle) and others, to ex-  
hort men to leave off their sins, and to  
assure them of pardon and eternal hap-  
piness in heaven for his sake? Could the  
unassisted nature of the poor heathen  
receive all this with confidence, upon

DISC. the assertion, or even miraculous works  
 VI. of the preacher? Surely not. But many  
 of them repented of their evil deeds: in process of time, the whole system of heathen worship was given up; men flocked into the church, and as it were seized “the kingdom of heaven with violence.” This was the sanctification of the Holy Ghost, so declared by the Apostles; in this was fulfilled the prophetic promise in the book of Ezekiel, six hundred years before, to his church; “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgements and do them.”  
 Though this promise might have been  
 only



only to the Jews, yet it was most literally fulfilled to the heathen also. If the conversion of the one was to be the work of the Holy Spirit of God, the conversion of the other could be only attributed to the same deep-searching and prevailing power. So far then we have seen the existence and operation of the Holy Ghost to have been a necessary part of the Christian faith.

At present I must make a pause in the subject, which I purpose to resume in my next discourse, which will be more interesting to ourselves; though I thought it necessary to my plan, to go back to the earliest ages of the church. The goodness of God in vouchsafing so powerful an assistant to those who would receive it, is thus manifest, and the rapid progress of the Gospel, in a world full of iniquity and hard-heartedness, attests his power.



## DISCOURSE VII.

THE ASSISTANCE OF THE HOLY GHOST.

JOHN XIV. 16.

*I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth.*

THE operation of the Holy Ghost, DISC.  
or Spirit of God, was very visible VII.  
in the gift of languages to the first  
Apostles, and in the power given them  
to work miracles for the confirmation of  
the Gospel. The conversion of Jews  
and heathens was another evident token  
of his presence and influence. But  
Jesus Christ did not tell his followers  
that they should be assisted only in  
*forming*

DISC. forming his church by divine help; but  
 VII. that the Comforter should abide with  
 them for ever; that is, that he should  
 be the assistant of his faithful servants  
 in all ages, even to the end of his  
 kingdom. Accordingly we are to con-  
 sider, since we have had the promise,  
 what the efficacy of the Holy Spirit is  
 in its usual and ordinary operations;  
 for that since the conversion of nations,  
 his more splendid and conspicuous ma-  
 nifestations have ceased, no one can  
 deny. This, therefore, I shall attempt  
 in the following discourse, having, in  
 my last, endeavoured to revive the re-  
 membrance and persuasion, that in the  
 great work of our redemption we have  
 not been left entirely to our own reason,  
 but have the concurrent strength, even  
 of an almighty power.

I shall not pretend to shew by what  
 means the Holy Spirit operates upon  
 our minds: the words of Jesus Christ,  
 in which he speaks of this heavenly as-  
 sistant, imply that his movements within

us are not always to be distinguished DISC.  
from the motions of our own hearts. VII.

You will recollect what he said to Nicodemus; “ Except a man be born of  
“ water and of the Spirit, he cannot  
“ enter into the kingdom of God. That  
“ which is born of the flesh, is flesh;  
“ and that which is born of the Spirit,  
“ is Spirit: marvel not that I said unto  
“ thee, ye must be born again. The  
“ wind bloweth where it listeth, and  
“ thou hearest the sound thereof, but  
“ canst not tell whence it cometh, and  
“ whither it goeth: so is every one that  
“ is born of the Spirit.” We know only  
when the wind bloweth, by its effects  
upon us, or upon things within our  
sight; but know not whence it cometh,  
nor what course it will pursue; we cannot  
tell what raised this agitation in  
the air, nor how far it extends, nor, when  
it ceases, what becomes of it. Under  
this similitude we are led to consider  
the movements of the Spirit: what therefore  
our blessed Lord hath not thought  
fit

DISC. fit to make known to us, it would be  
VII. presumption in us to give an account  
of. But when we see those changes,  
or feel that influence within us, which  
the Scriptures declare to be the effects  
of the Spirit, then may we for a certainty  
know that we have been under his di-  
rection, and guided by his power.

Nor is this to be wondered at; it is  
in its very nature not discernible but  
by its effects. Let us only consider the  
movements of our own souls; we know  
they act upon our bodies; as they will  
and direct, our limbs obey their in-  
fluence; we walk, we run, we sit still,  
we perform a thousand different actions  
at the impulse of our souls; and yet  
we know not how this comes to pass;  
here is no visible impression made upon  
our outward frame. This is the won-  
derful work of God, who hath found  
out a way of giving motion to a bodily  
substance by a spiritual one. It is then  
not more difficult to conceive it pos-  
sible, that the Spirit, which created and  
gave

gave life to all things, should be able, DISC.  
invisibly, to move the soul of man; to VII.  
hold correspondence with it by some  
secret means, even in such a manner,  
that we shall not at the time be able  
to distinguish his interference, nor to  
separate our own imaginations from his  
suggestions. This may be a nice point  
of doctrine; but as far as Jesus himself  
has told us, even of the most difficult  
matters, it cannot be improper to con-  
sider them: no one can go farther, with-  
out danger, if not offence.

And here I will put in a caution, not  
to trust to every one who tells you he  
is guided, or speaks by the Spirit; as  
I am certain that many a one hath both  
deceived himself and others, by mistak-  
ing natural vehemence of soul, worked  
up into raptures of zéal, even the gloomi-  
ness of a distempered mind, for heavenly  
inspiration. These things are too com-  
mon not to be taken notice of: but the  
warmth of the one, and the melancholy  
of the other, are always to be suspected.

But

DISC. But let us return to our subject; the  
 VII. purport of which is, to shew you how  
 good and merciful God is, in providing  
 us with an all-powerful assistant in the  
 work of our redemption and salvation. I thought it necessary to obviate the objection which might be brought against the existence of an Holy Spirit working with us, from his invisible nature, and undistinguishable agency. Men now-a-days object to every thing not lying within the reach of their senses. Christians of old acknowledged with gratitude, the gift of God: and pious christians among ourselves, rejoice with unspeakable thankfulness in its comforts: Jesus had promised it; the Apostles ascribe every good work, and every movement of our hearts to it. Our spiritual enemies are many and strong; our own sufficiency is unequal to the contest; and therefore the necessity for help is great, in proportion to the dangers which surround us, and the value of our immortal souls.

The



The design of Christ's religion being DISC.  
the purifying of our hearts from sin, VII.  
and the making of us holy, that we  
may become fit to appear in the pre-  
sence of God; if there be a divine as-  
sistant for us, his influence must en-  
tirely direct us to this one point. We  
are sadly fallen from the holiness of our  
original creation, through the malice  
of wicked spirits, who are still permitted  
to practice upon us their arts of temp-  
tation and seduction; and are besides  
so corrupt in our appetites and pas-  
sions, that however attentive to our  
duty, we are but too much inclined to  
evil. This has been the subject of se-  
rious lamentation, even to the best of  
men. We see David making his sup-  
plications to God, "to open and turn  
" his eyes; to incline his heart; to  
" quicken him; to guide and lead him;  
" to create in him a new heart; and  
" renew a right spirit within him." Our  
blessed Saviour tells us, that "though  
" the spirit be willing, the flesh is  
N " weak."

DISC. "weak." The Apostle St. Paul re-  
VII. minds us, that "though we delight in  
" the law of God after the inward man,  
" yet there is another law in our mem-  
" bers, which is continually warring  
" against the law of our mind; so that  
" what we would, that we do not; but  
" what we hate we do." Hence there-  
fore, in the belief of the Holy Ghost  
assisting us in our infirmities, we shall  
expect to have it declared that he is  
mighty in helping us to subdue our spi-  
ritual enemies, and to resist our carnal  
appetites. Accordingly we find it ex-  
pressly revealed, that as Jesus himself  
resisted the tempter, so we likewise  
shall be enabled to stand against him  
in every assault he may make upon our  
minds. St. Peter expressly tells us,  
that "the Lord knoweth how to de-  
" liver the godly out of temptations."  
And St. Paul, "God is faithful, who  
" will not suffer you to be tempted  
" above that ye are able, but will with  
" the temptation also make a way to  
" escape,

“ escape, that ye may be able to bear DISC.  
“ it.” He also informs us, that “ by the VII.  
“ Spirit of God we are strengthened  
“ with might in the inner man; that  
“ the Spirit helpeth our infirmities;  
“ that we are saved by the washing of  
“ regeneration and renewing of the  
“ Holy Ghost, which is shed on us  
“ abundantly, through Jesus Christ our  
“ Lord.” After these declarations, out  
of many which might be produced to  
the same purpose, can we any longer  
refuse to admit, that the resistance,  
which we at any time are enabled to  
make against the force and allurements  
of sin, whether it be from the suggestion  
of the devil, or the corruption of our  
nature, is entirely owing to divine help?  
Hence it is that in the explanation of  
our Creed, we say that “ we believe in  
“ God the Holy Ghost, who sanctifieth  
“ us and all the elect people of God;”  
for “ to sanctify,” signifies to free a  
person from the power of sin, and to  
endue him with a principle of holiness:

DISC. and the Holy Ghost is spoken of as  
VII. conferring this sanctification upon those  
who believe the Gospel. But as this alteration within us, from evil to good inclinations, (which is spoken of as a renewal of our minds) cannot be the work of a moment; but in proportion to the strength of our appetites and passions, the power of habit, and the sincerity and perseverance of our own endeavours, must be a work that will require a longer or a shorter time, before it can confer any benefit upon us, or fill us with satisfaction; so the operation of the Holy Ghost must be also gradual and progressive: for it must be remembered, that even this almighty Spirit only worketh together with our spirit, not changing it suddenly, but going along with it, and assisting it in all its holy motions and affections. Of this I shall give an example in the repentance of a man who hath long indulged himself in sin, and in his conversion to the holiness described and  
required

required by his Saviour Jesus Christ; DISC.  
which is the noblest and most perfect VII.  
instance of the operation of the Spirit.

When Paul “was preaching to Felix of  
“righteousness, temperance, and judge-  
“ment to come, Felix trembled.” I  
will suppose some one, who like the  
Roman Governor had for a long time  
lived in the indulgence of his appetites;  
and like him to have been awakened by  
some accidental circumstance to a sense  
of his past misconduct, and of his  
danger; for Felix trembled, though the  
impression made upon him by the mes-  
senger of Christ, almost immediately  
vanished. The person whom I shall  
describe, shall be one already baptized  
in the faith of Jesus Christ: a fit of  
sickness; distress in his circumstances;  
the hearing of the threatenings of the  
Gospel; the admonition of a friend; the  
sight of a dying neighbour; the lighting  
upon a passage in some religious book,  
or some other event, hath first touched  
his heart with a sense of sin; and he

DISC. trembles for his soul. He perceives his  
VII. danger too great to be neglected; he  
is convinced of the reality of it; and he  
resolves, as far as he has time and  
ability, to rescue himself from impend-  
ing destruction. He retires within him-  
self; examines with minute exactness  
and impartiality, all his doings; he  
weighs his inclinations; the difficulty  
of overcoming his former habits, which  
yet he knows he must overcome, or  
perish everlastingly. He reads the word  
of God; he believes he has a Saviour,  
sufficient to effect his deliverance; he  
beholds every motive and inducement  
to perseverance in his resolutions, that  
a Being of infinite mercy can offer, held  
out to him; and he prays heartily for  
pardon, and for the grace of God's as-  
sistance. This I call the first stage of  
repentance: a great deal however yet  
remains for him to do. Good resolu-  
tions are often formed, and sometimes  
forgotten, when the sense of present pain  
is over. But our penitent is wiser. He  
proceeds

proceeds to contend with the cravings of long indulged appetites and passions, he strives with faith for the mastery over them: the contest awhile appears doubtful; perhaps he relapses, yet he faints not; the enemy grows weaker, his own strength increases daily, and he finally overcomes. Yet does he not think himself secure; he prays for continued grace to assist and preserve him; he fears, he trembles still, but as a man narrowly escaped from the most imminent danger of his life. Though he may have left off all his vices, he does not lay aside his caution; though he may have been victorious, he does not put off his armour. He knows that he is but a man; that snares may be laid for him; that his natural infirmities may bring him into his former ways. But you behold him a new man, new in his inclinations, in his thoughts, in his words, and in his actions. Instead, perhaps, of the proud, the voluptuous man, the adulterer, the blasphemer of

DISC. his Maker's name, the avaricious, the  
 VII. resentful, the despiser of God's holy  
 word; you see him humble, temperate,  
 chaste, fearing a vain oath, charitable,  
 forgiying, and a firm and thankful be-  
 liever in the divine revelations. He is  
 as different from his former self as two  
 distinct persons can be from each other.  
 Let us call this the second stage of pe-  
 nitence. One step farther, and the  
 happy work is perfected, as far as it  
 can be in this earthly state. Our peni-  
 tent set out with terror and an affrighted  
 conscience; he saw eternal misery be-  
 fore him. It may be asked, are God's  
 judgements and denunciations of wrath  
 against sin, less alarming to him now  
 than before? They are still the same in  
 reality, but not to him. He has found  
 a Saviour, who hath taken upon him-  
 self his sins, and assures him of recon-  
 ciliation and forgiveness. He sorrows  
 indeed for what he has done amiss,  
 but with a sorrow so mixed with gra-  
 titude and love for his Redeemer's good-  
 ness,



ness, that he feels it no longer as a burden too heavy to be borne. Hope revives his spirits, faith cheers his heart and lights up his countenance; even his fear, which is necessary to preserve him from a fatal relapse, does not disquiet him with sad forebodings; it preserves to him only a certain even and calm tranquillity, which is the happiest temper of the soul. How different is he now from what he would have been, had he continued in sin! The servant of Christ upon his death-bed, is an object to be looked at with satisfaction; the slave of Satan in the same situation excites compassion and horror.

How imperfect soever may be the picture which I have drawn, it is a representation of the real penitent; to whom it was the errand of the Saviour to offer the recompense of eternal happiness, and for whom he died, that he might receive it. Can we now suppose, that in the progress of amendment and conversion, he has been destitute of  
some

DISC.

VII.

DISC. some inward monitor, guide and com-

VII. forter? His mind was full of darkness;

what was it that first opened his understanding, that he might see the light?

What was it that led him at last to consider the terrors of the Lord, and

disposed his mind to reflect on the doctrine, the reproof, the exhortations of

the Gospel? "It was," to use the strong language of the Apostle, "the sword

" of the Spirit, which hath pierced to

" the dividing asunder of soul and

" spirit, and of the joints and marrow;

" and so hath become a discerner of the

" thoughts and intents of the heart,"

rifling the sinner's conscience, ransacking all the privacies of his soul, disturbing

his security, and powerfully captivating him to the obedience of the

truth. What was it that kept him constant in the work of reformation, and

as he proceeded, encreased his inward complacency, and lightened the pressure of his sins? The apostle again shall tell us, "the power of the Holy Ghost,

" who

“ who filled him with joy and peace in DISC.  
“ believing, that he might abound in VII.  
“ hope.” What was it that at length  
entirely altered the whole condition,  
and all the perceptions of his soul?  
Once more, the same apostle shall answer  
us, “ The fruit of the Spirit is love, joy,  
“ peace, long-suffering, gentleness, good-  
“ ness, meekness, temperance.” To  
which he adds, “ they that are Christ’s  
“ have crucified the flesh, with the af-  
“ fections and lusts. If we live in the  
“ Spirit, let us also walk in the Spirit.”

As far as the above example goes, it  
may serve, better than much reasoning  
and argument, to shew the necessity  
and efficacy of the Holy Spirit, and  
the goodness of God in sending him.  
If the penitent sinner is thus assisted,  
and made a new man by his power,  
we must admit that the Spirit is with  
us at all times ready to avail himself  
of all favourable inclinations in us to  
work out our salvation. Hence our bo-  
dies are called “ the Temples of the  
Holy

DISC. Holy Ghost:" " Know ye not, that ye  
 VII. " are the temple of God, and that the  
 Spirit of God dwelleth in you?" " If  
 " any man defile the temple of God,  
 " him shall God destroy; for the temple  
 " of God is holy, which temple ye are."  
 This is the language of St. Paul.

To speak more generally, therefore, his office is to enlighten our minds, that we may believe the truths of the Gospel, and understand our duty; to bring us to a conviction of our real situation with respect to a future life, and plant in us that first of all virtues, which must be the ground-work of all improvement, a becoming humility of soul. For the great hindrance to religious knowledge and practice, is pride: till that is thoroughly plucked up by the roots, all attempt at growing better and wiser will be fruitless. The word of God itself will be to the proud man, as " the voice of the charmer to the  
 " deaf adder that stoppeth her ears,  
 " charm he ever so wisely." Humility  
 then

then is the choicest of gifts, which the Holy Spirit first conveys to us. When we at any time have formed good resolutions, he quickens them, and brings them into action; induces a habit of goodness in us; will not suffer our indispositions to gain ground afresh; encourages us with hope; alarms us with fear; provokes our zeal; enables us to resist and overcome temptation; sanctifies our hearts; in afflictions, in tribulations, in distresses, he fills us with consolation; not indeed destroying within us the sense of pain and sorrow, but enabling us to bear them by a thousand suggestions; and in the most severe trials; enabling us even to rejoice with a happy serenity of mind, peace of conscience, and composed submission. And lastly, it is by the Holy Spirit that we are enabled to offer up our supplications and prayers to God, with the suitable affections of devotion; the disposition of our mind is fitted by him for this pious exercise; when we confess

our

DISC. our sins, he excites within us shame and  
VII. sorrow; when we beg for mercy, he  
gives us the hope and assurance of obtaining it; when we praise our Maker, he exalts our hearts with gratitude for his goodness and admiration of his glory; when we ask for the supply of necessities, he infuses into us due resignation to the will and providence of our heavenly Father. This is called in Scripture, "praying by the Spirit;" a term usually applied to the faculty of pouring forth unpremeditated prayer; but in its proper sense, shewing the temper of the petitioner, his humility, his earnestness, the sincerity of his affections, his love, his fear, his faith, and his submission. And to know whether we are under the guidance of the Holy Spirit, we need only examine into our own hearts. If we have the love of, and desire for, religious knowledge; if our wills and affections are rightly disposed; if we hate all manner of sin, and feel a change in our life  
and

and manners for the better; if we practise with pleasure and satisfaction all acts of devotion; that is, in a word, if we love God with all our heart and mind, and our neighbour as ourselves, and respect ourselves as redeemed by the blood of the Saviour of the world; then know we for a certainty that we have the Spirit of God dwelling within us, and working together with us in the great work which is assigned for us, and that we are under his direction and assistance; for the proper demonstration of the grace of God, is the effect produced, as of the tree the fruit.

DISC.  
VII.

It remains only that I say a few words upon the means of acquiring this heavenly gift, and of the possibility and danger of losing it again. Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Spiritual gifts are communicated by baptism, if there be any meaning in our Saviour's words: accordingly we read

in

**DISC.** in the Acts, that after the ceremony of  
**VII.** baptism, the new Christians received, in  
different measures, the gift of the Holy Spirit. Of this we have a more striking instance in our great pattern whilst on earth, Jesus himself, on whom, immediately after his coming up out of the water, the Holy Ghost was seen in a bodily shape descending and lighting upon him. This solemn rite then of baptism, is one appointed mean of obtaining the heavenly grace; by which we are from that moment taken, as it were, under the more immediate protection of God; and are privileged in a more especial way to call him Our Father. But the human soul requires support, as much as the mortal body; and as material food and nourishment is necessary for the latter, so is spiritual refreshment necessary for the former. Jesus therefore, as an instrument of conveying spiritual gifts to us, appointed another ceremony, namely, that of partaking in the bread and wine, by which  
we



we commemorate this sacrifice, made DISC.  
by him for our sins, upon the cross. VII.

“ Except ye eat the flesh of the Son  
“ of man, and drink his blood, ye have  
“ no life in you ;” that is, ye want the  
principle of a spiritual life, which alone  
can save you. Prayer also is a means  
of procuring to us this holy assistant ;  
for this we have the promise of the  
Saviour in express words, “ If ye, being  
“ evil, know how to give good gifts  
“ unto your children ; how much more  
“ shall your heavenly Father give the  
“ Holy Spirit to them that ask him.”

Thus if we obtain not the all-powerful  
help from God, to enable us to live as  
Christians, the fault must be ours. We  
are taken under the protection of it by  
baptism ; it is renewed to us by the  
other sacrament, and is at all times to  
be obtained by prayer. If we *will* not  
have the Spirit of God, we *shall* not ;  
if we *will* not pray for him, we *cannot*  
expect him ; and if we *will* not en-

O courage

DISC. courage him when he moves us, he will  
 VII. leave us to our own ways; which, be-  
 cause of our appetites and corruption,  
 will lead us to destruction. For the Holy  
 Spirit may be grieved and quenched;  
 and if so, will utterly desert us. So we  
 are told by St. Paul, "Grieve not the  
 " Holy Spirit of God, whereby ye are  
 " sealed unto the day of redemption."  
 And again he exhorts, "Quench not the  
 " Spirit."

I cannot close this discourse better  
 than in the words of a most excellent  
 preacher: "When the Spirit of God  
 forsakes us, the enemy of mankind takes  
 the government of us; and then we  
 shall soon change our thoughts of things,  
 our desires, our actions: what aforesaid  
 we disliked, we shall now esteem; what  
 we had no inclination to, we shall now  
 eagerly covet; and those actions which  
 we often have condemned in others, we  
 shall be guilty of ourselves. That this  
 is really the case, and that such changes

as

as these will certainly happen in every one of us, who shall be so unfortunate as to grieve the Holy Spirit so long till he forsakes us; we may learn from what happens almost every day. Do we not see people that have been bred up in the Christian religion, and for some time have lived like orderly professors of Christianity: do not we see them become as careless as if there were neither religion, nor God, nor heaven, nor hell? others become as much in love with wickedness as if they had had masters to have taught them. What is the reason of these strange differences? Why plainly this: they that suffer themselves to be governed by the Spirit of God, and continue to fear God, continue to be the children of God, and his Spirit watches over them for good; and they that drive him away, become like their father the devil, and his works they will do\*.”

\* Bishop Wilson, vol. iv. p. 208.

DISC. "May the good Spirit of God defend  
VII. us all by his heavenly grace, that we  
may continue his servants unto our  
lives end, through Jesus Christ our  
Lord\*."

\* Bishop Wilson, vol. iv. p. 220.

## DISCOURSE VIII.

FAITH.

---

EPH. II. 8.

*By Grace are ye saved, through Faith.*

THE salvation of mankind being the  
end of the Gospel, or of Christ's  
coming into the world, I proceed to  
examine the qualifications which are  
requisite on our part. Hitherto I have  
confined myself to the consideration of  
what God hath done for us; which are  
the making of a covenant with his Son  
on our behalf; the giving of a kingdom  
to his Son, of which we are become  
subjects; the Son's selecting out of the  
world a society or church, of which he  
he is the head, and we the members:

DISC.  
VIII.

DISC. and lastly, the Father and the Son's  
 VIII. promising and giving of the Holy Spirit  
 to help us in our infirmities, and secure us from our enemies. Now it must follow, that some conditions are necessary to be complied with by us, before we can receive the benefit intended. The whole of what God hath done proceeds entirely from his good will and compassion for us; we are saved, or put into a capacity of being everlastingly happy, by an act of the highest favor or grace. Nothing that we may have done, or can do, can give us of itself a title to so great an alteration, as from being the slaves of sin, and liable to eternal wrath, to have become servants, yea sons of God, and inheritors of heaven, with Jesus Christ our Lord. This is the gift of God. But what are the requisite conditions, without which, the gift of God will not be of any service to us? This is an important question. The Gospels and the Epistles inform us that they are faith and re-  
 pentance,

pentance. I shall make the former of DISC.  
 these, faith, the subject of my present VIII.  
 discourse. I purpose to shew you where-  
 in it consists, or the nature of it; and  
 in the next place I shall endeavour to  
 convince you, that it must be a neces-  
 sary qualification in a true and un-  
 feigned disciple or follower of Christ.  
 I shall strive to keep clear of all en-  
 thusiastic notions of faith, and to esta-  
 blish the obligation of it on plain and  
 rational principles; at the same time  
 that I shall urge the necessity of it in  
 the most serious and impressive manner  
 that I can; for it is as clear as language  
 can make it, that faith is a duty  
 belonging to Christianity, indeed the  
 spring from which all other duties flow.

Faith means a firm belief in, and re-  
 liance upon, any person; as when he  
 declares any thing by word or signs;  
 whether it be a matter of fact, or pro-  
 mise, or threatning. As for instance,  
 when God declares that *he is*; by faith  
 we receive the declaration with sub-  
 mission,

DISC. mission, and believe that there is a self  
 VIII. and necessarily existing God. When  
 he promises any blessing or favor, by  
 faith we depend upon his giving of it  
 upon the supposed conditions; though  
 in the mean time we see not how he  
 will do it; nay though we may fancy  
 insuperable obstacles in the way. When  
 he threatens any punishment upon our  
 acting in such or such a manner; by  
 faith we assure ourselves that the pu-  
 nishment will take place, however se-  
 cure we may think ourselves at present.

As nothing is more illustrative of  
 doctrine than an apt example, I shall  
 give you one in a person who, because  
 of a very signal instance of faith, is  
 proposed to us for imitation in the  
 Scriptures, and is called the Father of  
 the faithful. The person I mean is  
 Abraham. God had promised to Abra-  
 ham a Son, which should be the Father  
 of a very numerous posterity; with this  
 son, he promised that he would esta-  
 blish his covenant, and with his seed  
 after



after him. At this time both Abraham and Sarah his wife was well stricken in age, insomuch that the birth of a child at all from her, must have been a miracle. The child however was born at the time appointed, to the great joy of both parents, who received him as the special gift of God, in whom the covenant was to be renewed. As the old man increased in years, his love for the child would naturally grow stronger and stronger; when he looked forward to the future blessings which were to be derived from him to all mankind in the birth of the Saviour of the world. So that whatever could contribute to give, and to encrease parental love, was summed up in Isaac; natural affection, the loveliness of youth, the special gift of God, the divine protection, a numerous posterity, and the promised Redeemer. But when the young man was grown up to manhood, being now about twenty-five years of age, it pleased God to

DISC.  
VIII.

DISC. to try the sincerity of Abraham's faith.

VIII. He called to him, and said, "Take

“ now thy son, thine only son Isaac,  
 “ whom thou lovest, and get thee into  
 “ the land of Moriah, and offer him  
 “ there for a burnt-offering upon one  
 “ of the mountains which I will tell  
 “ thee of.” What a heart-rending com-  
 mand! in what terms conveyed! every  
 idea put together, which could affect  
 the old father; “ thy son,”—with the  
 moving addition; “ thine only son Isaac.”  
 —“ whom thou lovest,” added also to  
 call up the whole force of parental  
 workings, and to sacrifice him, to put  
 him to death! that too with his own  
 hands! We cannot, with the utmost  
 stretch of fancy, conceive a more dis-  
 tressing situation than that of Abraham  
 upon the receipt of the divine com-  
 mand; no words can represent it; the  
 heart of every parent must be left to  
 feel it as it can; but no parent with all  
 his affections, most quick and animated,  
 can

can, from difference of situation, feel it as Abraham must have done. He might reason with himself in some such manner as this: “ God indeed gave me this son, and he therefore has a right to take him away again, when and how it pleaseth him. But God has promised to make of Isaac, my son, a mighty nation, to establish his covenant with him and his seed for ever. How can this be? Isaac is but a lad, he has no children, and yet he is to be sacrificed! Nevertheless, God’s word is true, I know he will fulfil his promises, though it surpass my comprehension how he will do it. It is as easy for him to restore the lad to life, as to give him at the first. He has given the command; I doubt not his gracious promises, and lo! I rise to execute his will.”—We know how far Abraham proceeded, even to the binding of his beloved son, the laying of him upon the altar, and the taking of the knife to slay him; but that here likewise his trial ended. Now  
as

DISC.  
VIII.

DISC. as \* the faith of Abraham is proposed  
 VIII. for our imitation, the faith of a Christian must be as steady and unwavering as his was; he must as assuredly believe, and act as firmly upon the ground of his belief, as the old patriarch did.

The great article of our holy religion, which is made the foundation of our hopes and expectations, is that Jesus Christ is the Son of God; that he came upon earth to offer himself as a sacrifice for sin; that as the Son of God, by his death he hath obtained for us the remission and forgiveness of our sins, and an inheritance in heaven, which shall continue for ever; that he rose from the dead, ascended into heaven, intercedes for us with his Father, and will come again to judge both quick and dead, both those who shall be alive at his coming, and who shall have died

\* Let me remind the reader of another instance of Abraham's faith; his leaving of his native home and country to go into a strange country, at the divine command.

and

and been raised from the grave. All DISC.  
this is comprehended in the term of VIII.  
believing in Jesus Christ, which is the  
usual short expression made use of by  
the Apostles and Evangelists.

It may be asked, perhaps, if a belief of these particulars is necessary to eternal happiness? the Scriptures affirm it is: and what they affirm, the reason of the thing shews to be necessary. Being redeemed by the blood of Jesus, we are become his servants in a peculiar manner, and therefore depend upon him as our Lord. Now what servant can expect either the love of his master, or the reward of well-doing, or indeed do any thing acceptable to him, but upon persuasion that his master has an authority over him, and a title to obedience; that he is to be depended upon in his promises, and that he is willing and able to reward him? or what king will acknowledge a man for his subject, who does not believe him to be his sovereign according to the laws and usage of the country;

DISC. country ; but, as if he were an usurper,  
 VIII. refuses to pay obedience to his just  
 commands? It is far less reasonable  
 then that Jesus our Lord should ac-  
 knowledge us for his subjects, unless we  
 believe him to be that great personage  
 whom he declared himself by express  
 words, and whom his mighty works and  
 wisdom shewed him to be, namely, the  
 the Son of God: neither can we perform  
 to him a suitable service, without a firm  
 persuasion in the truth of his word and  
 promises, and threatnings, and in his  
 power ; without a steady and unshaken  
 reliance upon the efficacy of such terms  
 of assistance and salvation as he hath  
 graciously prescribed to us. But as no-  
 thing is required of Christians but what  
 is itself consistent with reason ; and as  
 there is no duty enjoined without suf-  
 ficient evidence of its obligation ; so in  
 whatever is proposed for our belief, by  
 the religion of Jesus Christ, as a means  
 of making us his real servants, and giv-  
 ing us a title to his benefits, there is  
 nothing

nothing but what will bear the most accurate examination, and prove itself worthy of our assent, and necessary to be received. We are not therefore called upon to profess our faith in Christ, without exercising our judgment and the best faculties of our soul: but then we are called upon to exercise these without prejudice; and as an impartial enquiry will lead us to the truth, to hold it firm, and regulate our lives according to the conviction of our minds.

Let us see what steps were taken by Jesus himself to convince the Jews, and especially his disciples, that he was the Son of God, and come from heaven; and consequently that the doctrine he taught was true. He did not open his commission with telling them directly who he was; he would not bear that kind of testimony to himself. False prophets and pretenders had appeared, who gave themselves out each one that he was the Christ. Jesus left the conclusion

DISC. clusion to be drawn from his doctrine  
 VIII. and his works. Now the doctrine of  
 ~~~~~ Jesus was with such authority as no  
 man had ever displayed, both in his
 manner of teaching; and in the purity
 of his precepts; insomuch that even the
 multitude acknowledged his superiority
 over their scribes, and were astonished
 when they heard him. His works were
 all of the most beneficial nature, many
 of them from their own nature mani-
 festing that the doer of them was some
 one more than human. John the Bap-
 tist sent some of his disciples to Jesus
 to ask him directly whether he were the
 Christ or not. What answer did Jesus
 give them? did he satisfy their enquiry
 by a plain and direct reply? He did
 not; but left them, and John who had
 sent them, to their own judgment, and
 the decision of their own reason. “Go
 “ and shew John again those things
 “ which ye do hear and see; the blind
 “ receive their sight, and the lame walk,
 “ the lepers are cleansed, and the deaf
 “ hear;

“hear; the dead are raised up, and
 “the poor have the Gospel preached
 “to them.” They therefore who fol-
 lowed and conversed with him had the
 several evidences of their own eye-sight,
 for they beheld his miracles; of their
 ears, for they heard new doctrines, or
 old ones purified from corrupting ad-
 ditions and interpretations; of the Scrip-
 tures; for they might, if they pleased,
 compare what had been prophesied
 with what had been seen and heard.
 To this kind of testimony Jesus com-
 mitted the evidence of his real cha-
 racter; and when he had taught and
 done his wonderful works for a suf-
 ficient length of time, at last, in the
 presence of the whole nation of the
 Jews as it were, in the public court of
 judicature, plainly declared himself to
 be the Son of God. Let any unpre-
 judiced person decide, whether such a
 proceeding on the part of Jesus, an
 appeal to the common powers of reason,
 were not more likely to create a belief,

P

and

DISC.
VIII.

DISC. and strengthen the conviction of his real
 VIII. character, than any other method he
 could have taken with his followers. We know indeed, that even these manifestations of himself did not work in them that degree of faith which they attained to after his resurrection. But when they beheld their Lord and Master risen from the grave; when he opened their understandings and explained the Scriptures to them; and especially when they felt all their prejudices and doubts removed by the Holy Spirit, which was shed upon them at the feast of Pentecost, their faith was perfected; and in the support of this faith they set about preaching the glad tidings of salvation to all the world, working miracles, and enduring persecutions for the cross of Christ. The earliest converts to Christianity were confirmed in their faith, by the same use of their rational powers. The Apostles having, like their Lord, convinced them by sound doctrine, and the power of work-
 ing

ing miracles, that they had a com-
mission to preach the Gospel, their
hearers received them with gladness,
and believed in the Christ; that is, they
believed him to be the Son of the one
true God, and were baptized in his
name, giving themselves up entirely
to him, trusting in the efficacy of his
sufferings, and in his intercession for
them giving the most unbounded credit
to his promises, and looking forwards
to the joys of heaven, with an assurance
as great as if they were actually pre-
sented to their sight; for true “faith
“ is the evidence of things not seen,
“ the substance of things hoped for.”
This foundation being laid, they became
new creatures also in the whole tenor
of their conduct, doing such things, and
cultivating such virtues, by the assist-
ance of the Holy Spirit, as they knew
must be acceptable to their new Master,
their Lord and Saviour, in whom they
trusted.

DISC. VIII. Let us now apply these observations to ourselves. Near eighteen hundred years are past since the history of Jesus Christ was written by his Apostles; the wide dispersion of the Gospel, the unbroken testimony of credible witnesses, the present condition of the Jews, the purity of the Christian religion, testify that, what the Apostles have written, is true. Besides which, we have the same Scriptures which the Jews have; namely, the books of Moses, the Psalms and Prophets, from which the Jews expected the Christ; though because he did not, when he came, answer their worldly and carnal expectations, they would not own him. To us, who give the prophecies a spiritual interpretation, these Scriptures are a most valuable source of evidence that the Christ is come, to the joy and blessedness of the whole human race. The true reason of men not having faith, or not believing the things concerning
 Jesus


Jesus Christ, is the hardness of their hearts, the perverseness of their minds, and the power which sin has over them. DISC.
VIII.

Could it in reason be expected that the Saviour should be still performing his miracles, and teaching mankind in his own person, in order to convince the world that he is the Son of God? Could it be expected that he should be crucified afresh, merely that unbelievers might see him on the cross? or that he should ascend again and again into heaven, as the high-priest of the Jews offered a yearly sacrifice, and went into the Holy of Holies every year, merely because infidels pretend to be dissatisfied for want of sufficient grounds of faith? We know that many Jews were unbelievers, although they saw the miracles, heard the words of Jesus, knew that he rose again from the dead and ascended into heaven, were witnesses of the Holy Ghost given to the Apostles, and saw the wonderful effect which he worked upon twelve illiterate, that is,

DISC. unlearned men as they were. We may
 VIII. also conjecture with a degree of cer-
 tainty, that the same evidence will have
 no greater weight with the infidels of
 all ages of the world. For what greater
 authority than that we have, can be
 given us of the reality of the Christian
 history? On what testimony can belief
 or faith rest, if not on such as we can
 boast of? Moses, under the inspiration
 of God, informs us that a person should
 come who should destroy the power of
 the devil; St. John says expressly, “for
 “ this purpose the Son of God was
 “ manifested, that he might destroy
 “ the works of the devil.” The same
 Moses recites particular conferences
 of the Almighty with Abraham, Isaac,
 and Jacob, in which God tells them that
 the promised Saviour should come from
 them: Jacob by the Spirit declares, that
 of his children from Judah should arise
 the general blessing to mankind; and
 of Judah’s posterity God gave sundry
 notices to David, which were after-
 wards

wards confirmed by the prophets, that in his family the Christ should be born. St. Matthew and St. Luke begin their history with shewing that Jesus was descended from David; and that he was born at Bethlehem, the city of David, at a time when none but the posterity of David could be there. The Prophet Isaiah had foretold that the Christ should be born of a pure Virgin. The Gospel according to St. Matthew and St. Luke relate the particulars of his birth in perfect agreement with the prediction. Not only the great events of Jesus's life and history, such as his being hated by his countrymen, put to death and raised again; but many smaller circumstances were foretold, every one of which were accurately fulfilled in him, and are minutely mentioned by the evangelists. Jesus himself foretold his death, his disciples forsaking him, the denial of Peter, his own resurrection, the sad overthrow of the Jewish temple and city, and the dispersion of the nation; all which have

DISC. come to pass exactly as he had said.

VIII.  If then we believe not Christ and his Apostles, neither should we believe, though one should descend from heaven with assurance that he had seen Jesus sitting on the right hand of God, in power and glory.

The faith required of us is thus satisfactorily founded. It is certain that in our religion there are things surpassing our comprehension, such as how the death of an innocent person is become the atonement for the sins of men, how the human body will be raised at the day of judgement, how the Spirit of God assists us in the work of our salvation; but we have such diversity of evidence for the greatness of Christ's character, his power, and his veracity in things we do understand, that we must rely upon him with the same degree of confidence in things beyond our clear conception; and in this consists one great merit, if I may say so, of Christian faith. We have seen how
Abraham

Abraham believed God, even against hope, in a matter which was surrounded with the darkest obscurity. Our faith in Jesus will often be called upon to resemble that of Abraham in kind, and it may be in degree. It was this faith which supported the first preachers of the Gospel in their sufferings for the sake of the Gospel, and many other martyrs in the pains of the most cruel torments. It is this faith which lightens the burden of affliction in pious Christians, filling them with hope of heavenly assistance here, and a blessed recompense hereafter. Various kinds of trial and temptation will assault us in our earthly pilgrimage; what encouragement, what a spur to our perseverance in well-doing must be the firm persuasion that we have an advocate with the Father, his beloved Son, who will recompense our endeavours to obey him with everlasting rewards! This conviction of the mind will overcome the world, with all its pleasures, riches, seductions and snares.

Hence

DISC.
VIII.

DISC. Hence the pious Christian is directed
 VIII. “ to take the shield of faith, whereby
 { “ he shall be able to quench all the
 “ fiery darts of the wicked.” Nothing
 can hurt a man so armed ; his spiritual
 enemy will attack him to no purpose ;
 for with this strong shield he will be
 able to resist all the engines, and repel
 every weapon by which he may be as-
 sailed. It is because of the necessity
 and importance of Faith, that the whole
 Christian dispensation is called by that
 name ; the design of it being to teach
 us heavenly things, and heavenly things
 not being discernible to the eye, we
 can in our present imperfect state see
 them only by faith. And as in human
 transactions, or the concerns we have
 one with another in our several relations
 here, we act according to outward cir-
 cumstances, which we know or see ; so
 in our relation to Christ we can act but
 by what we believe. Hence faith must
 evince itself by good works, and, with-
 out good works, it is dead, and of no
 value

value in the sight of God. “Not every
 “ one that saith unto me, Lord, Lord,
 “ shall enter into the kingdom of heaven,
 “ but he that doeth the will of my
 “ Father which is in heaven,” is the
 precept of Jesus himself; which no in-
 terpretation can so reduce, as to make
 faith, independent of good works, suf-
 ficient to final salvation.

It may be expected, therefore, that I
 should reconcile St. Paul, who speaks
 of being “justified by faith, without
 “ the deeds of the law,” with St. James,
 who says that “by works a man is
 “justified, not by faith only:” the one
 seeming to affirm that justification is
 to be attained, not by working, but by
 believing; the other resolutely declaring
 that we are justified, not by believing
 only, but by working. I shall not tres-
 pass long upon your patience, in re-
 conciling these seeming contradictions,
 one single consideration being sufficient
 for the purpose. St. Paul is arguing
 with Jews, who thought the *ceremonies*

or

DISC. or works of *their* law necessary under
 VIII. the Christian Gospel. St. Paul tells
 them they are no longer required, and
 are indeed of no value towards justifi-
 cation, which only is the gift of God;
 through faith in his Son Jesus Christ;
 which faith we have shewn must ne-
 cessarily evince itself by obedience to
 the commands of Christ. St. James
 speaks of the works belonging to Chris-
 tianity. All therefore that St. Paul
 would say, is that faith, which is a
 comprehensive term used by him, to
 signify the Gospel dispensation, is suf-
 ficient to justify a man, without the
 works or ceremonies of the Jewish reli-
 gion; for this faith cannot but shew itself
 in the works of the Christian; which is
 the declaration of St. James. This very
 St. Paul, on another occasion, says, that
 in Jesus Christ nothing will avail, but
 faith *working* by love; and more clearly
 tells Titus, “ This is a faithful saying,
 “ and these things I will that thou af-
 “ firm constantly; that they, who have
 “ believed

“believed in God; might be careful to
 “maintain good works.” Thus it seems
 that if St. Paul is not to be reconciled
 with St. James, neither is he consistent
 with himself; which is a hard sentence
 upon so great a teacher; called by an
 especial vision of Christ himself to the
 ministry of the Gospel.

DISC.
 VIII.

To sum up the whole that I have
 said upon the subject; faith is to the
 mind, what the eye is to the body; we
 walk by faith, and not by sight. We
 have not seen Jesus Christ teaching
 and working miracles; but on indis-
 putable evidence we believe that there
 was such a person, and that he is the
 Son of God, and that his word is true.
 We have not seen him expiring on the
 cross, but we believe that he did so for
 sinners; we did not see him after he
 was risen from the grave; we believe,
 however, that he died, was buried, and
 rose again; we did not see him ascend
 up to heaven, but we believe that he is
 in heaven; and though we cannot pierce
 into

DISC. into the heavenly mansions with our
 VIII. eyes, nor enter into the mysteries of
 his kingdom, yet we believe that Jesus
 Christ is invested with supreme au-
 thority over us, that he intercedes for
 sinners, that angels worship him, that
 we shall be raised from the grave as he
 was, that we shall be judged, that great
 and inconceivable rewards or punish-
 ment await the righteous and penitent,
 or unrighteous and impenitent respec-
 tively. These things we believe, and
 this faith will of course influence our
 actions, that we may please him who
 is our Saviour, our Lord, and our King.
 Jesus said to Thomas, "Thomas, because
 " thou hast seen me, thou hast believed;
 " blessed are all they that have not seen
 " me, yet have believed." Even so,
 Lord Jesus, bless us thy servants; plant
 in our hearts a true and lively faith by
 thy Holy Spirit, that we may obtain
 the promise of an eternal inheritance in
 heaven, through the mediation and me-
 rits of thy sufferings and death.

DISCOURSE IX.

REPENTANCE.

MATTHEW IV. 17.

From that time Jesus began to preach and to say, Repent, for the Kingdom of Heaven is at hand.

I BEGAN my last discourse with in-
forming you that there are two con-
ditions in the Christian covenant re-
quired of men, in order that they may
receive the benefit of the Saviour; which
are faith and repentance. What faith
is, and how it effectually promotes our
salvation, as a principle of right con-
duct, I have already attempted to ex-
plain. I come now therefore to the
duty of repentance; a duty which has
been

DISC.

IX.

DISC. been so often made the subject of my
 IX. addresses to you, that it can hardly be
 expected that I should produce any
 thing new upon it. But I am led by
 the plan which I am pursuing, (if not
 to enforce any fresh obligations, at least)
 to shew the necessity of repentance, as
 a part of the great scheme of man's re-
 demption; and, as such, I shall proceed
 in what appears requisite to my present
 purpose.


It can hardly be necessary to remind
 you, that the covenant made with God
 the Father, by Jesus Christ his only
 Son, was, that the Son of God un-
 dertook to make satisfaction to his
 Father for the sins of mankind, and to
 become man, that in his human body
 he might suffer death; if the Father,
 on account of so great a condescension
 in his Son, and of his sufferings, would
 pardon men their sins, and replace
 them in a capacity of everlasting hap-
 piness. This, as far as God the Father
 and God the Son are concerned, is a
 concise

concise representation of their joint in- DISC:
 terference, for the sake of lost mankind; IX:
 which it pleased the Father, of his in-
 finite mercy, to agree to, by sending his
 Son into the world, and to confirm, by
 raising him from the dead. Restoration
 of men to eternal happiness and glory
 is the work of Christ; and as man is
 become an heir of Christ's blessed king-
 dom, holiness must be his concern. Yet
 may this seem almost impossible; for
 since the fall of our first parents sin
 hath abounded, and we are corrupt by
 nature, even from our mother's womb:
 True, all wise men have lamented the
 depravity of human nature; but there
 are adequate means of correcting it; if
 not entirely, at least so far as will en-
 sure to us the reward of heaven; namely,
 the assistance of God the Holy Ghost;
 and the efficacy of the Saviour's blood.

If Adam, by sin, was driven out of
 Paradise, and lost his title to heavenly
 happiness, and this is again offered to
 us, and placed within our reach; it

Q

neces-

DISC. necessarily follows, that we must de-
 IX.  stroy within us what was so fatal and
 ruinous to our first progenitor; we must
 destroy sin and become holy. And
 upon our doing so, the way is open
 for us to heaven, through the goodness
 of the Christ. For the moment we re-
 nounce evil practices, evil thoughts,
 and evil words, we enter on the road
 which leadeth to salvation; and, if we
 persevere therein, cannot fail of being
 admitted into the place prepared for
 us by him who is gone before. Hence
 Christ's kingdom on earth is a state of
 progressive holiness; in heaven, of ho-
 liness perfected. Wherefore John the
 Baptist, who was sent to prepare the
 world for the coming of the Saviour,
 exhorted men to repent, for the king-
 dom of heaven was at hand; and the
 Saviour also himself opened his com-
 mission with the same words, which I
 have placed at the head of this dis-
 course; "From that time Jesus began
 " to preach, and to say, Repent, for
 " the

“ the kingdom of heaven is at hand :” DISC.
 and when he was leaving his disciples IX.
 after his resurrection, and just before
 his ascension up to heaven, he said unto
 them, “ Thus it is written, and thus it
 “ behoved Christ to suffer, and to rise
 “ from the dead the third day; and
 “ that repentance and remission of sins
 “ should be preached in his name,
 “ among all nations, beginning at Je-
 “ rusalem.”

The whole world was full of wick-
 edness when the Saviour came into it.
 Both Jews and Heathen had greatly
 corrupted their ways. The Jews in-
 deed had the revelation of God; they
 had his laws, and were less excusable
 than the poor Heathen, who had long
 lost the knowledge of the true God,
 and were wandering in the most mi-
 serable darkness. Yet Jesus Christ
 out of both, came to set up his king-
 dom, and to form his church, even
 when they seemed least worthy of so
 great a favor. Such however is divine

DISC. mercy; rather seeking that which is
 IX. lost, than suffering it to perish; for they
 were not so lost and blinded in their error, but that many wished to be set in the right way, and to exchange darkness for light. Accordingly, when John the Baptist came, though he preached in the wilderness, and was austere in his discipline and manners, many flocked to him and were baptized, confessing their sins. Jesus also had many followers, who gladly received his word, and were thankful for his gracious message, that God would be reconciled to them upon their repentance. When also the Apostles went among the Heathen, they found many who praised God for this goodness, repented, and were admitted into the privileges of his kingdom.

The doctrine of the efficacy of repentance, is a doctrine only of the Gospel of Jesus Christ: we may imagine perhaps, that it is a doctrine of natural religion, from the hateful nature of sin,
 and

and the essential holiness of God. That a Being of such holiness as God is, should hate all manner of sin, and that he should be offended with men for living in sin, is one of the first precepts of natural religion; that he should be well pleased when men leave off their iniquities, may also be another: but that in so doing, they should have their former sins forgiven, is the discovery only of the Christian in his Bible. This will be made clear by the following consideration. How should we have stood as to this matter, if Jesus Christ had made known to us only, that sin is liable to wrath and vengeance, and not discovered his Father's gracious offer of pardon to the repentant? Since our nature has become corrupt, we fall continually into acts of neglect of his commands, or of downright transgression of them. We know the danger we incur, and therefore tremble for our future state. But "we know that God is merciful," says one, "and if I leave off sin

Q 3

he

DISC.
IX.

DISC. he will forgive me.”—You may hope,
 IX. indeed, he will, but cannot prove it,
 without a special message from him. This hope may raise your expectation, but cannot be so strong a support as an express declaration from himself would be. God also is just as well as merciful; you have sinned; where is justice then, if there be no satisfaction for sin? can repentance alone undo what has been done? make that no sin, which was sin before? Surely not; your transgressions therefore must remain against you, and you still continue, for what you have done, a debtor to divine justice; though your present repentance, and leaving off of sin, may render you more acceptable in the sight of God. Such only can be the foundation of a good man’s hope, who has no knowledge of his Saviour; such only could be the hope of any man, if Jesus Christ had not made known to us his Father’s love for us. But as we now stand under the covenant of mercy, we have a sure
 ground

ground of hope and expectation. Be- DISC.
 fore the Gospel, the reconciliation of IX.
 God to man was promised; and nu-
 merous are the passages which declare,
 even in the Old Testament, that the
 repentant sinner shall save his soul alive.
 But this was only said in prospect of
 the merits of the great Redeemer, and
 through the efficacy of the covenant
 made for us in the counsel of the
 highest, which speaks this language to
 us all, Repent and live for ever more;
 “ though your sins be as scarlet, they
 “ shall be white as snow; though they
 “ be red like crimson, they shall be as
 “ wool.” We have no doubt of the
 salvation of those persons, who com-
 plied with the exhortation of the Baptist,
 or obeyed the command of Christ, when
 both the one and the other preached
 the necessity of repentance.

Jesus, on a certain occasion, was
 pleased to give a striking proof of his
 authority to forgive sins. For “ upon
 “ his coming into his own city, they
 Q 4 “ brought

DISC. “ brought to him a man sick of the
 IX. “ palsy; and he, seeing their faith, said
 “ unto the sick of the palsy, son, be
 “ of good cheer, thy sins be forgiven
 “ thee.” When the scribes charged
 him, in their private thoughts, with
 blasphemy, Jesus answered, “ that ye
 “ may know that the Son of man hath
 “ power on earth to forgive sins; (then
 “ saith he to the sick of the palsy,)
 “ arise, take up thy bed and go unto
 “ thine house. And he arose and de-
 “ parted to his house.” Here was a
 sensible demonstration of Jesus’s au-
 thority in his kingdom; for he put it
 upon the issue of his power to heal the
 palsy, in a moment. “ If I cure this
 “ man of a disease, which it is difficult,
 “ if not impossible, for ordinary means
 “ to cure, will you believe that I can
 “ forgive him his sins?” This is the
 substance of the argument he proposed.
 The event proved his supreme authority
 over the souls of men, as well as over
 their bodies. No doubt this man was
 labouring

labouring under a distempered mind, DISC.
as well as a very dangerous sickness of IX.
the body. His spirits were low from a
sense of sin, which Jesus perceiving,
he said unto him, “son, be of good
“ cheer, thy sins be forgiven thee.”

But I shall proceed to give you,
from a beautiful and affecting discourse
of Jesus, instances of the value and ef-
ficacy of the duty which I am recom-
mending. The fifteenth chapter of St.
Luke’s Gospel is taken up throughout
in setting before us, both the Father’s
concern for our salvation, and the re-
compense of repentance. The three
parables in this chapter are so well
remembered by every one who has read
the New Testament, that it will be un-
necessary to recite them. That of the
the lost sheep, and that of the lost
piece of silver, are both closed with this
comforting observation; “that there is
“ joy in the presence of the angels of
“ God, over one sinner that repenteth;”
as if the conversion of a man from sin,
was


DISC. was a matter of mutual congratulation
 IX. to the blessed spirits above, who, like
 the dearest friends or relatives on earth, interchange expressions of joy, when a father, a son, or common relative and friend has been delivered from some imminent danger, or distressing calamity; anticipating the pleasure of his joining their blessed society in heaven, at some future day. So again, in the parable of the Prodigal Son*; when he has brought himself into the lowest depth of misery, and is become sensible of his error, and returns with resolution to confess his faults to his father, and to beg once more to be taken into his family, even as one of his hired servants, not daring to ask for his former rank; the father goes out to meet him when a great way off; has compassion for him; falls upon his neck and kisses him; does not upbraid him with his

* I am aware, that perhaps the *primary* application of this parable properly belongs to the different states of Jews and Gentiles.

past misconduct; forgets it all in joy DISC.
that he is returned; bids the servants IX.
make ready a feast for him; commands
his household to rejoice that his lost
son is found, and as it were recovered
from the grave. Now transfer this pic-
ture, which is drawn in the familiar
colours of human scenery, to the hea-
venly regions, and you behold the great
Father of the universe assisting, by his
grace, the repenting sinner, and calling
upon the spirits, the ministers that sur-
round his throne, to rejoice in the re-
newal of his mind, and the rescue of
his soul from the devil and his angels,
from sin and eternal misery. But, after
all, this is the whole scope and end of
all the Saviour's teaching and suffer-
ing: let it only be remembered that we
no where read of pardon without re-
pentance; of deliverance from wrath
promised, without the condition of leav-
ing off our sins.

What shall we say then, since there
is such mercy with God, as that he
will

DISC. will forgive us our offences against him ;

IX.  since the pardon with which he absolves us is so complete an act of justification, that we shall even be treated with affection, and partake of the blessings which he hath in reserve in heaven for the righteous ? It is the purpose of the last mentioned parable especially to shew this privilege of repentance. Whatever advance the powers of natural reason may have made in the tracing out the properties and attributes of God, this is an article which they could not arrive at. Mere exemption from punishment could be the utmost reach of man's investigation ; this, too, only as the subject of hope. But God offering to a sinful world eternal joys in his own presence, together with angelic spirits, upon condition of their sinning no more, is far beyond the conception of our unassisted reason. It is a subject of so wonderful a nature, and so worthy our utmost admiration, that the Son of God himself was thought the
fittest

fittest messenger of these glad tidings to the human race. But this inestimable benefit he alone hath procured, having paid the price which our debts had accumulated, and which we could not pay for ourselves. Here, then, both justice and mercy are satisfied; justice not excluding mercy; mercy not triumphing against justice. The sacrifice for sin, on account of its greatness, once for all, being sufficient for the purposes of divine justice, and in a manner consistent with the honour of God, indulging an unlimited extension of divine mercy, we may exclaim as St. Paul did on a different view of God's goodness, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out! for who hath known the mind of the Lord, or who hath been his counsellor?" In silent meditation we may ponder over these things, but
without

DISC.

IX.

DISC. without the inspiration of God himself
 IX. they cannot worthily be praised.

When, therefore, the angels are said to rejoice over one sinner that repenteth, let us not imagine the expression to be figurative, but a true representation. These heavenly inhabitants being above all envy, and full of what we will call, for want of a more appropriate name, Christian charity or love, rejoice in the assurance that communion with themselves in everlasting happiness will follow the pardon of his sins, unless, through his own backsliding, he forfeit the prize placed within his reach; and, notwithstanding the reward offered, will not run, that so he may obtain it. For notwithstanding the offer made, and the greatness of the Saviour, the penitent man not only loses the title which he might have on the promises of the Gospel, but may increase his condemnation. For repentance is of such a nature that it must give evidence of itself,

self, by a new course of life. The mere saying, "I am sorry that I have acted wrong," is not repentance. Such a contrition would in no case be admitted by the Saviour, while in his earthly visitation; nor did he comfort one sorrowful sinner, that did not, at the same time, resolve to sin no more. "Bring forth fruits meet for repentance," is the precept of the Gospel. This resolution must be carried into effect; and the effect must continue, even to the end of a man's life, or power of acting. There is a short parable to this purport, as applicable to us as individuals, as to the state of the Jewish nation to which it was given. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, I will return into my house from whence I came out; and, when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven
" other

DISC.

IX.

DISC. “ other spirits more wicked than him-

IX. “ self, and they enter in and dwell

“ there: and the last state of that man
“ is worse than the first.” Thus it will

happen happen to the penitent who strives not to reform his ways. The sense of some present pain of mind or body may make him resolve heartily; but if he neglect the means of assistance to keep his resolution, and will not take the proper pains to do it, he will relapse into all his former evil ways, and despising the grace of God, which first awakened his conscience, will be left to himself, and grow tenfold more the slave of the devil than before; his last state will be worse than his first.

I shall conclude this discourse with a few practical observations.—It has been our happiness to have been baptized into the Christian church, and to have been born in a country distinguished for its attachment to the Christian faith. The principles of our religion are so intermixed with our
earliest

earliest education, and so familiar to us, that there is scarce any one who knows not that if he believe the Gospel, and repent of his former sins, he shall, through the blood of Jesus Christ, be happy for ever in heaven. I presume we all know this important doctrine; but the misfortune is, we too seldom think of it, and do not suffer it to make that impression upon our minds which may influence our conduct. In the business, pursuits, and pleasures of the world, we forget it; or depending in the work of our salvation, upon the merits of the Saviour alone, without taking into our view what is required of us to make those merits available, we rest too secure, and render even the sufficiency of Jesus insufficient, by continuing yet in our sins. And yet if in an hour of seriousness, or under the pressure of calamity or disease, we are reminded of the plain and necessary truths of Christianity, we are offended if we are supposed to doubt of them, and of

R their


DISC.

IX.

DISC. their indispensable obligation. After
 IX. so many ages then in which our holy
 religion has been adding, continually,
 fresh proofs of its authenticity and truth,
 it is a lamentable reflection, that its
 most simple doctrines require still so
 much frequency of repetition and ear-
 nestness in order to make men pay that
 attention to them which they demand.
 Repentance, among others, is as ne-
 cessary to be enforced upon us now, as it
 was by the Saviour himself when he came
 into the world as a teacher, or by the
 Apostles when they went among the
 heathen.


It is the intention, however, of most
 men to repent before they die. It were
 to be wished that they who make such
 a declaration, or tacit resolution, would
 ask themselves upon what principle they
 go when they make it. Is it from a
 sense of the depravity of sin, or from
 the fear of punishment, that they act?
 If from a sense of the depravity of sin;
 is sin less odious to God in a man pos-
 sessing

sessing the full use of his faculties, of DISC.
his mind and body, than in one grown IX.
old and infirm? Absurd and shocking
reasoning! making God indulgent to
sin, where it abounds most from the
spirits and strength of youth; a strict
avenger, where from decay of both, it
must necessarily shew itself in less glar-
ing colours! A lively sense of the de-
pravity of sin will lead immediately to
reformation of conduct, will not wait
for the decay of constitution, or in-
sensibility of mind. If virtue is un-
changeable, and the same at all times,
vice is equally remote from change; if
vice is offensive in an old man, it must
be offensive in a young one. To get
rid of it betimes, is the wisdom taught
by Jesus Christ; to begin the work of
repentance as soon as the knowledge of
evil hath led us to the conviction of
its hateful nature, and its excessive
danger. Then, if upon this conviction,
being by God's Holy Spirit wrought
within us, we go on in the work of

DISC. reformation, cleansing the affections of
IX. the soul, that, as far as we can, we may
 present ourselves pure and spotless before the throne of God; for what evil we may have committed, for what weaknesses we may not have been able to subdue, and for what imperfections we may not have corrected, we shall find mercy for the sake of Him, who having been man, knoweth our wants and trials, and will abundantly pardon. But if, after all, we determine to repent hereafter, merely to stay the hand of vengeance, and because we shall then be so much nearer than we now are, or fancy ourselves to be, to the close of acting; we shall find our reckoning miserably calculated. For to determine to act wrong as long as we chuse, and, only because we see the rod ready to afflict us, then to cry and beg for mercy, is the sure way not to attain it. The covenant of grace includes only those who strive, from the moment they enter it, to perform the conditions of it; or
sincerely

sincerely repent after transgression, and renew their obedience to the law of God. The instance of the thief who was crucified with our Saviour, will serve us in no stead. This man was in the state of suffering and dying when he applied for mercy, which he obtained. What then, are we sure that he had seen the works, or heard of the doctrine of Jesus before his imprisonment? probably he had not. But he might have heard of his fame during his confinement, from the jailor, or his fellow-prisoners, and was moved by the circumstances of Jesus's passion, and therefore applied to him as his Saviour, "Lord, remember me when thou comest into thy kingdom." Jesus said unto him, "Verily I say unto thee, To-day shalt thou be with me in Paradise:" a consoling answer to the poor man! in whom was exhibited such a glorious and striking instance of the power of divine grace, as in a moment almost to flash conviction upon his soul, that his

DISC. fellow-sufferer was the promised Saviour.

IX.  of the world. He believed, and therefore was freely justified; for Jesus, with unerring knowledge, knew the sincerity and greatness of his faith. But I see not how we can derive comfort from it, if we wilfully defer our confession of sin and repentance until the last poor remnant of our days; for from our childhood we have been accustomed to the name of Jesus; have been exhorted to cleanse ourselves from all iniquity; and have had the means of obtaining the knowledge necessary to salvation. Neither will the case of the labourers, who having worked but one hour, received the same reward as those who had worked the whole day, give us any better encouragement to go on in our procrastinating perverseness. They went as soon as they were hired, and delayed not. We do not go as soon as we are hired, for we let year after year pass on, before we think of the work we are called upon to do, and some of

us determine to go to work only at the eleventh hour. But there is another parable to our purpose, which will tell us what our case may be. It may be that of the five foolish virgins, who, while the Bridegroom tarried, slumbered and slept. But when the Bridegroom was coming they went to buy oil for their lamps; and when they returned, the door was shut against them, that they could not enter. So it may be with the man who resolves to repent at the end of his life. He may never attain to the years he expects to reach; he may be disabled by the distemper, which will be fatal to him, from thinking seriously, or at all; he may be cut off in an instant, by various diseases and accidents. Let us put, however, the most favourable case; will his prayers then be accepted? Shall a fellow-creature presume to give such an one assurance of pardon? He will entreat the Lord for him; but he must commit him solely to the mercy of his

R 4 Saviour,

DISC. Saviour, who knows his heart, his mo-

IX. tives, his fears, his past abuse of time,
 and opportunity for gaining knowledge.
 Wisdom is represented in the book of Proverbs, as addressing such men as I have been describing, in words, which I will repeat to you, as presenting a fearful and melancholy picture what their case, without some extraordinary circumstances in it, may be; “ Because
 “ I have called and ye refused; I have
 “ stretched out my hand and no man
 “ regarded: but ye have set at nought
 “ my counsel, and would none of my
 “ reproof: I also will laugh at your
 “ calamity, I will mock when your
 “ fear cometh. Then shall they call
 “ upon me, but I will not answer; they
 “ shall seek me early, but they shall
 “ not find me, for that they hated know-
 “ ledge, and did not chuse the fear of
 “ the Lord.”

DISCOURSE X.

BAPTISM AND THE LORD'S SUPPER.

JOHN XIX. 34.

*But one of the Soldiers with a Spear,
pierced his Side, and forthwith came
there out Blood and Water.*

IT was not without good reason that **DISC.**
St. John mentions a circumstance in **X.**
the account of the crucifixion of our
blessed Saviour, omitted by the other
Evangelists; which is, that when the
soldiers, who had been sent to break
the legs of Jesus and the two male-
factors, that they might not remain on
the cross on the Sabbath day, found
Jesus already dead, they brake not his
legs; but that one of them “with a
“ spear

DISC. "spear pierced his side, and forthwith
 X. "came there out blood and water."

It being partly the design of St. John in writing his Gospel to supply the omissions of necessary information made by the preceding writers; we must imagine that he had some especial reason for mentioning this fact, besides the bare proof that his beloved master was actually dead. Whatever happened to Jesus was providentially appointed before-hand; even this circumstance of the soldier piercing his side, was as providentially ordained, as his not breaking his legs. What I at present mean to consider in this account is, the coming forth of blood and water from the wound, which are generally supposed to refer to the two Sacraments appointed by Jesus; the one as the admission into his church*, the other as continually reminding us of his suffer-

* See the Consecration Prayer in the Baptismal Service of the Church.

ings,

ings, and both made by him necessary to our salvation. I shall, therefore, upon this application of the event mentioned by the sacred historian, proceed from it to the examination of the two Sacraments, Baptism and the Lord's Supper, as coming properly into our view, after the late discourses upon the importance of faith and repentance.

As Jesus Christ was pleased to appoint that a select society should be formed out of the world, and called by his name, namely, the church, of which he is the head; so it is perfectly conformable with reason, as well as practice, in most corresponding cases, that there should be a form or ceremony of admission into it. It is worthy of notice, that wherever this divine teacher found in the jewish church, or among jewish practices, any thing already established, which by an easy and more spiritual application might be useful to be taken into his own dispensation, he adopted it, thus working
insensibly

DISC.

X.

DISC. insensibly on the minds of his followers,
X. and giving no cause of offence, or handle
for accusation, as bringing in new and unheard-of ceremonies. Now baptism, or the washing with water, was already in use among the Jews. When any Heathen or Gentiles wished to be admitted to the profession and worship of the true God, the God of the Jews, they were first washed with water, which signified that they cleansed themselves from the pollutions of idolatry. So apt a custom, therefore, Jesus took up and made the form of admission into his church. As the Jews reckoned their new proselytes to become infants again, and to enter into a new life or being, which they had not before; so Jesus speaks of those who would be members of his church, or would enter into his kingdom, that they must be "born again;" and, as he came to set up a kingdom of righteousness, that they must purify themselves from all sin, and begin a new life, agreeing with the design


sign of their new calling. And that the use of water for the purpose was in the Jewish church, and is in the Christian, a very fit and impressive figure of the thing signified; and that the name of "New Birth" is equally convenient, will be allowed from considering what the practice is with infants; that, as soon as they are born, they are washed with that element. Such was the mystical meaning of baptism among the Jews, and in this manner did Jesus adopt it; but at the same time was pleased to make it his own appointment, by annexing to it a peculiar privilege, that of conveying by it the gift of the Holy Spirit. I will repeat to you what he said to Nicodemus on the subject. This man was a ruler of the Jews, that is a teacher of their law or Scriptures. Jesus having told him that, "except a man be born again, he cannot see the kingdom of God:" this man expressed his surprise at the expression, as if the divine teacher had
been

DISC.


X.



DISC. been speaking of a natural birth. But

x.  Jesus answered, “ Verily, verily, I say
 “ unto thee, except a man be born of
 “ water and of the Spirit, he cannot
 “ enter into the kingdom of God ;”
 hereby plainly intimating that the new
 birth of a man, professing his Gospel,
 and desirous to partake of its benefits,
 is the work of the Holy Spirit ; or that
 by the outward washing of water is
 signified the inward man, or his heart
 and mind cleansed from the stains of
 corruption and sin, by spiritual grace.

When the Apostles had received their
 Lord's command, “ to go unto all na-
 “ tions and baptize them in the name
 “ of the Father, and of the Son, and
 “ of the Holy Ghost,” they set forth, as
 soon as they were endowed from on
 high with heavenly power, to execute
 their sacred charge. Three thousand
 persons, who were convinced by the
 preaching of Peter, having asked the
 Apostles what they should do, Peter
 said unto them, “ Repent, and be bap-
 “ tized

“ tized, every one of you, in the name DISC.
“ of Jesus Christ, for the remission of X.
“ sins, and ye shall receive the gift of 
“ the Holy Ghost.” This is also the
uniform tenor of the Acts of the Apostles,
and of the Epistles, that the gift of the
Holy Ghost is communicated by the
ceremony which admits men into the
Christian church. We know that Jesus
himself condescended to be baptized,
(for thus it became him to fulfil all
righteousness) and that, when he came
out of the water, “ the heavens were
“ opened upon him, and he saw the
“ Spirit of God descending like a dove
“ and lighting upon him; and lo! a
“ voice from heaven, saying, This is my
“ beloved Son, in whom I am well
“ pleased.” We may call this, with-
out any offence to propriety, the first
Christian baptism; as if Jesus would
give, in his own person, a visible sign
or demonstration of the efficacy of that
ceremony which he was about to ap-
point, In this instance the Holy Spirit
of

DISC. of God was pleased to shew himself in
 X. a bodily shape, and to light upon the
 person baptized: laying, therefore, this
 event with what Jesus said to his disciples, “ John truly baptized with water,
 “ but ye shall be baptized with the
 “ Holy Ghost not many days hence ;”
 and with what is related by St. Luke, in the Acts of the Apostles, concerning baptism, I think we can no longer hesitate about receiving the doctrine which the example of the author of our religion seems strongly to enforce, and the history of the first preaching of that religion more directly affirms. The voice from heaven, you will observe, said of Jesus Christ, “ This is my beloved Son, in whom I am well pleased.” So to every one who is baptized God also says, “ This is my son.” This is the language of St. John ; “ as many
 “ as received the word of Jesus, to them
 “ gave he power to become the sons
 “ of God, even to them that believe
 “ on his name, which were born not
 “ of

“ of blood, nor of the will of the flesh, DISC.
“ nor of the will of man, but of God.” X.

St. John in this passage most indisputably refers to the saying of his divine master, respecting the new birth by baptism and the Holy Ghost, whence he calls as many as are thus regenerated, the sons of God. So also St. Paul tells us that we “ have received “ the adoption of sons.”

But I beg your attention to another particular, which will confirm us further in this doctrine. Baptism is one of those ordinances in the church of Christ, which are called Sacraments. It is essential to a Sacrament that there be an outward part, and an inward design; and that the outward and visible part be a proper figure, an easy representation of the inward design; that is, in the words of our Catechism, “ the word Sacrament, means an outward and visible sign of an inward and spiritual grace given unto us.” Water is the outward and visible sign in baptism.

DISC. The question then is what it signifies,
 x. or what is answerable to it in the spi-
 ritual intent? St. Paul has a passage
 which may guide us in our enquiry;
 “ according to his mercy he saved us
 “ by the washing of regeneration, and
 “ renewing of the Holy Ghost;” both
 which expressions are to be limited to
 the rite of Baptism, by which we are
 put in a capacity of being saved. The
 inference to be drawn from this text of
 the Apostle is, that the washing of re-
 generation, or the water in which we
 are baptized, is the figure of the renew-
 ing of the Holy Ghost. I shall direct
 you to two sentences of our blessed
 Saviour himself also, which will favour
 our interpretation. The woman of Sa-
 maria was surprized that Jesus, whom
 she took to be an ordinary Jew, should
 ask drink of her who was a Samaritan.
 “ Jesus answered and said to her, if
 “ thou knewest the gift of God, and
 “ who it is that saith unto thee, Give
 “ me to drink, thou wouldst have asked
 “ of

“ of him, and he would have given DISC.
“ thee living water;” and afterwards, X.
“ whosoever drinketh of this water (of
“ the well nigh which he was stand-
“ ing) shall thirst again: but whoso-
“ ever drinketh of the water that I will
“ give him, he shall never thirst: but
“ the water that I shall give him, shall
“ be in him a well of water springing
“ up into everlasting life.” No one
can deny that Jesus here speaks of the
spiritual comforts and graces which
shall for ever flow in those persons, to
whom he should communicate his Holy
Spirit, and who would encourage the
heavenly stream. The other sentence
is that spoken by Jesus on the last day
of the great feast. “ If any man thirst,
“ let him come unto me and drink.
“ He that believeth on me, as the Scrip-
“ ture hath said, out of his belly shall
“ flow living water.” “ But this,” says
the Evangelist, “ he spake of the spirit,
“ which they that believe on him, should
“ receive.” I have dwelt the longer

DISC. upon this article, because it is of im-
 X. portance towards understanding the de-
 sign of baptism. Thus have we seen
 how from a ceremony familiar to the
 Jews, Jesus was pleased to institute his
 holy Baptism; that it is well calculated
 to signify a new birth in a spiritual
 sense, and very fitly represents, accord-
 ing to other expressions in the Gospel,
 the operation of the Holy Ghost, whose
 office it is to cleanse us from all inward
 impurity.

It is not my design to discuss the
 question of Baptism farther than to
 shew its meaning. But before I leave
 the subject it is necessary to observe,
 1st. that admission into the church of
 Christ, implies belief in him as the Sa-
 viour of the world, and repentance of
 our evil deeds. Whoever believeth,
 (that is, with a faith productive of good
 works) and is baptized, shall be saved.
 And 2dly, that this baptism is of so so-
 lemn a nature, as admitting us to all
 the privileges of the Gospel; that it is


com-

commanded to be administered “ in DISC.
“ the name of the Father, and of the X.
“ Son, and of the Holy Ghost;” imply-
ing that henceforward we renounce the
devil and all his service, and vow obe-
dience alone to God, hoping for sal-
vation through the merits of his Son,
by the assistance of his Spirit.

I wish also that we would often call to mind the situation in which we stand. The misfortune is, that few of us reflect that having been baptized or received into the church, we hold a particular relation to Jesus Christ, which we had not before, nor could have without this sacrament. If we esteem Christ our Lord and King, then ought we to esteem ourselves as his subjects, and bound henceforward to obey his commands, that we may receive the recompence of obedience. If we consider him as the head of a numerous family, then we ought to consider ourselves as his brethren; Him declared by a voice from heaven to be the beloved Son of God,

DISC. ourselves as sons of God by adoption ;

x.


 Him as our elder Brother, set over us by the Father ; ourselves looking for the inheritance in heaven, whither he is gone before to prepare a place for us. If He is the corner stone of his church, we are to look upon ourselves as built up together with him, and as forming together but one building, to continue in the bond of unity with him, and with one another. If we are admitted into his covenant, we ought to take care that we lose not the privileges which he has procured for us, nor forfeit the title which he has given to us of everlasting happiness, by the sealing of his blood. But unhappily we fancy ourselves Christians, merely because we have been baptized, not thinking so much of the duty which belongs to the profession of Christianity, as satisfying ourselves, we know not why nor how, that it is sufficient to bear the name. But the truth is, we have been dedicated to Jesus Christ by a ceremony, which

which having been appointed by him, DISC.
he hath been pleased to endow with X.
the grace of cleansing us from all past }
impurity, and exempting us from future
punishment, if we will not render in-
effectual its healing efficacy, by the
repetition of sin, and by leading un-
godly lives; a ceremony too, by which
we have been placed under the in-
fluence of the Holy Spirit, who will
enable us to work out our salvation by
the resisting of evil, if we grieve him
not by our wilful neglect and contra-
diction. “ Know ye not,” says the
Apostle, “ that ye are the temple of
“ God:” and again, “ your body is the
“ temple of the Holy Ghost *.”

* I omit the vindication of Infant Baptism, which has been well defended by the writings of the most able men. Whatever engagement is made for infants they would be obliged to make for themselves when come to years of maturity. The institution of Sponsors, therefore, on their behalf, has a propriety in it, which all the cavils of opponents cannot annihilate. Confirmation brings these young persons into the situation to which the remarks of this Discourse are applicable.

DISC. Thus we are said to be saved by
x. baptism, which means that we are put
in a capacity of being saved. If a person just baptized were to die immediately, we have no scruple in pronouncing his salvation to be certain; for this is the condition of the covenant into which he has been admitted. But the covenant implies also, as I have observed already, the performance of the promises on our part, who have survived, which the admission into it necessarily requires; for we are still as much at liberty in our choice of good or evil actions as before: and though the corruption of our nature be no longer an obstacle to the grace of God, that he should not be reconciled to us, yet still that corruption will endanger our souls, unless we strive against it, and bring it into subjection to the law of Christ; for the mere putting away of the filth of the flesh is nothing, but the answer of a good conscience towards God can alone avail us any thing.
Where-

Wherefore to help our infirmity, Jesus DISC.
hath appointed another sacrament, by X.
which we may increase in holiness, and
grow from strength to strength, as by
baptism we were regenerate or born
anew. This sacrament is the eating of
the bread, and the drinking of the wine,
in remembrance of his body broken on
the cross, and of his blood shed for us,
which are the sole meritorious cause of
the forgiveness of our sins.

As in the former case, so in the ap-
pointment of the Sacrament of the bread
and wine; Jesus did not institute a new
ceremony, but adapted one already in
use among the Jews, to the purposes of
his church; rendering it his own, by a
peculiar efficacy which it had not be-
fore. For he found a custom of the
master of the family, after the eating
of the Passover, distributing among the
company, bread broken into pieces, and
delivering a cup of wine to be drank by
them. So when he was assembled with
his disciples in order that they might
eat

DISC. eat the passover, after supper “ he took
 X. “ bread, and blessed it, and brake it,
 “ and gave it to his disciples, and said,
 “ Take, eat, this is my body: and he
 “ took the cup and gave thanks, and
 “ gave it to them, saying, Drink ye all
 “ of it; for this is my blood of the
 “ New Testament, which is shed for
 “ many for the remission of sins.” Thus
 by making the elements of bread and
 wine the representatives of his own body
 and blood, he made this usual cere-
 mony his own sacrament; for according
 to St. Paul’s account of the institution
 of it, which is more full than that of
 the Evangelists; Jesus added after the
 delivery of the bread, “ This do ye in
 “ remembrance of me;” and after that
 of the cup, “ This do ye, as oft as ye
 “ drink it, in remembrance of me.”
 The virtue of this Sacrament, as of the
 other also, arises from the gift of the
 author of it. If he was pleased to join
 spiritual graces to water used on a par-
 ticular occasion, and in a particular
 manner;

manner; so hath he been pleased to join them to bread and wine received by us in remembrance of himself. There is no natural connexion between the outward and visible elements in either case, and the grace bestowed; no more than there was a natural superiority in the streams of the rivers of Israel above those of Damascus; which made Naaman the Syrian ask if he might not wash in the waters of his own country and be clean. But as Naaman was healed in the waters of Jordan, though he might not in any other; so the plain elements of the two Christian Sacraments, Jesus Christ hath for ever converted into the means of promoting the spiritual purposes of his gracious covenant.

If, however, we respect the nature of the outward signs of this holy sacrament, what can we conceive more significant of the inward and spiritual benefit than they are? The body of Jesus was to be nailed to a cross and his side pierced

DISC.
X.

DISC. pierced with a spear, his blood was to
 X. be shed by the wounds made in it the
 next morning; and this to atone for the
 sins of all mankind. As this was to be
 the great sacrifice which the Father
 was to accept instead of exacting the
 utmost farthing at our hands; it was
 surely agreeable to the wisdom of his
 Son, who knoweth our infirmities, and
 the forgetfulness in our hearts, even of
 the most valuable favours bestowed by
 the most valuable friends, to appoint a
 memorial of himself; by a frequent
 repetition of which, to the end of the
 world, the remembrance of what he
 hath done for us might be preserved.
 And what memorial could be so proper
 as that which he hath appointed? What
 more expressive than bread broken, and
 wine distributed among those who have
 already engaged themselves to the per-
 formance of his commands, and who
 look for the benefits of his death? For
 besides the bare act of remembrance,
 which accompanies the partaking of
 bread

bread and wine; our Saviour's own DISC.
words lead us to conclude that he ^{X.}
thereby conveys to us the benefits of
his death, and keeps alive within us the
vital principle first conferred by bap-
tism. "As our bodies waste away for
want of sustenance, so will our souls
also degenerate for want of spiritual
support. In that life, where neither
soul nor body can decay, our souls will
as little require this sacrament, as our
bodies corporal nourishment*." But
in the mean while, as the corruption of
human nature still prevails, we have oc-
casion for such assistance as the author
of our salvation hath thought fit to give
us. Accordingly he says, "Except ye
"eat the flesh of the Son of man, and
"drink his blood, ye have no life in
"you:" meaning the principle first im-
planted will not suffice for the work we
have to perform, without a renewal of
it by the means which he should pre-

* Hooker.

DISC. scribe. In our Catechism it is said,
X. that “the body and blood of Christ
are verily and indeed taken by the
faithful in the Lord's Supper;” an ex-
pression, I presume, taken from the
words of Christ just repeated. But this
we are to understand not in the literal
sense, but the spiritual; which is the
partaking by a lively faith of an union
with him, and being inwardly nourished
by the remembrance of his sufferings,
which the bread and wine bring to our
minds. Hence every communicant de-
clares by the act of coming to the
Lord's table, that he renews the en-
gagement which was made for him at
his baptism, or which he had afterwards
taken upon himself when he came to
years of understanding; that he rests
for his salvation upon the body and
blood of Christ, and that he has no
other Saviour; that in faith of the pro-
mises of the Gospel he is sorry for his
past sins, and resolves, as far as he can,
to amend his life, looking for a blessed
resurrection

resurrection at the Day of Judgement. DISC.

This sacrament, on the other hand, assures him that the benefits of Christ's sufferings and death are conferred upon him, that even in this life all his past sins are forgiven, which forgiveness God will not retract if he persevere in the performance of his Christian duties; for both Baptism and the Lord's Supper are not only signs of inward grace given, but a pledge to assure us thereof. We cannot imagine that the angel commissioned by God to execute his judgments upon the Egyptians, needed the outward sign of the blood upon the houses of the Israelites, to enable him to distinguish the houses of the one from those of the other. Surely not. The blood of the lambs, was to the Israelites, a sensible token only of the divine protection, designed to assist their faith and encourage their assurance.

As it was not my design to enter more fully upon the obligation of this sacrament,

X.

DISC. sacrament, but in a general way to shew
 X. the nature of it, I shall not trespass
 longer on your patience. The subject
 has been too often laid before you in a
 more full examination of all the duties
 belonging to it, to require a repetition
 of them here; neither would it be con-
 sistent with the plan which I have laid
 down, of giving a short and compre-
 hensive view of that dispensation to
 which we, as Christians, belong. The
 two sacraments of Baptism and the
 Lord's Supper are the only positive in-
 stitutions belonging to the Church of
 Christ; and distinguish it in a parti-
 cular manner from all other religious
 societies. We have seen how admirably
 they are calculated to answer their se-
 veral designs, and how fit represen-
 tatives they both are of the things sig-
 nified by them. Baptism with water,
 representing the purifying of our souls
 by the influence of the Holy Spirit:
 the Lord's Supper by the bread and
 the wine, commemorating the Saviour's
 redemp-

redemption of mankind by his body DISC.
broken on the cross, and his blood shed X.
thereon. Now whoever would wish for
salvation and eternal happiness, (who
is so destitute of reason as not to wish
for these?) he must be admitted into
the church of Christ; baptism is the
ceremony of admission. Would he wish
his former sins forgiven?—baptism as-
sures him they are; or that the cor-
ruption of his nature by the fall of
Adam may be no hindrance to the
mercy of God in admitting him into
his kingdom?—baptism assures him that
he is taken into the favor of God; but
on account of human imperfection, he
stands in need of assistance. He re-
ceives the Holy Ghost by baptism; he
is, as it were, born again, and become
the child of God, and an inheritor of
everlasting and heavenly possessions!

The partaking of the Lord's Supper
serves to the same end, with this dif-
ference, that as the other sacrament is
the beginning of a Christian life, this is

T

for

DISC. for its continuation. The world and
 X. the flesh are against the principle of
 a Christian life. The amusements and
 concerns of youth, the more serious
 business of manhood, call off our atten-
 tion from the important duties of re-
 ligion; we should be in danger of for-
 getting our Redeemer, and what he
 hath done for us, and by what we ex-
 pect to be saved. The Lord's Supper
 is a permanent rite, expressive of the
 event we are so much concerned to re-
 member. The answer is ever ready to
 the question; What mean ye by this
 ceremony? It is by this, that we renew
 our engagement to serve Christ, and
 obey his commands; that we become
 more intimately Christians; and do not,
 for a long time together, lose sight of
 him our Saviour, and of the cross on
 which he suffered. Will the benefits
 of his body and blood be certainly con-
 ferred on us? If we receive the bread
 and wine as Christ commanded, they
 certainly will; the institution itself is
 the

the assurance of it, and of all other spi- DISC.
ritual graces which are necessary for us. X.
But if we will not remember our only
Saviour in the way which he hath ap-
pointed, I see not what hope there can
be for us. If we will not enter into
heaven by the way which he hath opened
for our going thither, what warrant
have we to suppose that any other will
lead us to it?

The first part of the paper is devoted to a
 description of the general principles of the
 theory of the subject. It is shown that the
 theory is based on the principle of least
 action. The second part of the paper is
 devoted to a description of the general
 principles of the theory of the subject. It
 is shown that the theory is based on the
 principle of least action. The third part
 of the paper is devoted to a description
 of the general principles of the theory of
 the subject. It is shown that the theory
 is based on the principle of least action.

DISCOURSE XI.

THE NATURE OF THE PRINCIPLE ON
WHICH THE CHRISTIAN MORAL
DUTIES SHOULD BE PERFORMED.

MATTHEW v. 20.

I say unto you, That except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.

THE hypocrisy of the Scribes and Pharisees is the frequent subject of our blessed Saviour's rebuke. They seemed to have courted the applause of men only in the performance of their religious observances, and their moral duties, neglecting the true principle of action,

DISC.
XI.

DISC. action, sincerity of heart. It is not to
 XI. be wondered at, therefore, that Jesus
 should caution his followers against imi-
 tating their example, whenever the oc-
 casion led him to speak of them; or
 that he should boldly censure them as
 often as they presented themselves be-
 fore him. How far they were disqua-
 lified for entering into his kingdom,
 he tells us in the words of the text;
 “ I say unto you, that except your
 “ righteousness shall exceed the righ-
 “ teousness of the Scribes and Pha-
 “ risees, ye shall in no case enter into
 “ the kingdom of heaven.”

In pursuing the plan of laying before
 you the nature and design of that dis-
 pensation to which, as Christians; we
 belong, I mean now to consider the
 principle which alone can give any value
 to our obedience. But for the sake of
 clearness it may not be amiss, first of
 all, to take a short review of the sub-
 jects of the preceding discourses. I set
 out with an endeavour to convince you,
 that

that because of the corruption of hu- DISC.
man nature, occasioned by the dis- XI.
obedience of our first parents, all man-
kind were under the sentence of death,
and the loss of heaven, till it pleased
the all-merciful Godhead to find out a
way, both for satisfying divine Justice,
and restoring his creatures to the cer-
tainty of everlasting happiness, if they
do not presumptuously despise the pro-
ffered means: I have shewn that the
Scriptures, in accommodation to our
capacities, speak of this gracious in-
terposition of the Godhead in our be-
half, as a covenant, whereby the eternal
Son, as the representative of the human
race, offers to become man, to take
our sins upon himself, and to suffer
death for us: and the Father, because
of the essential greatness of his Son, the
love with which he interceded for us,
and the sufferings which he should en-
dure, engages to be reconciled to us,
to overlook our corruption, to pardon
our offences, and to treat us in the most

DISC. perfect respect as his own children,
 XI. giving us an inheritance in heaven
 which shall endure for ever. The next
 thing which I pointed out was, that
 God the Father has given to the Son, in
 his human and divine character united,
 a kingdom, which comprehends both
 heaven and earth, angels and men;
 that therefore Jesus Christ is our Lord
 and King, and as such, hath given us
 laws, promises and threatnings, and as-
 sistances; that he superintends our be-
 haviour, is present to our thoughts;
 that we are accountable to him for
 both; and that he will come in his glory
 to take an account of us his subjects,
 and will reward or punish every one
 according as he may have deserved.
 That in the mean time he hath been
 pleased to select out of the world, and
 appoint a society or church, by enter-
 ing into which, and becoming members
 of it, men may declare their acceptance
 of his gracious covenant, and become
 entitled to the blessings which he, by
 his

his blood-shedding, hath obtained for DISC.
them. I proceeded, in the next place, XI.
to shew you another marvellous instance
of the goodness of the Saviour in the
promise and gift of the Holy Spirit, not
only that his Gospel might be preached
to all the world, but that we might be
enabled, by the help of so powerful a
comforter, to work out our salvation;
that it is he who inspires us with holy
resolutions, and enables us, at length,
to subdue the inclinations of the flesh,
and the love of the world. I have also
shewn you, that under this view of our
condition, faith, or reliance upon the
promises, threatnings, and assistances
of the King and Saviour, whom, as
Christians, we acknowledge, must be
the main spring of our obedience to his
commands; and that repentance of our
evil deeds, and conversion from them
to holiness, are necessary for us, before
we can obtain the blessings, which, as
inheritors of the kingdom of heaven,
we are taught and encouraged to ex-
pect.

DISC. pect. And lastly, I have described to
 XI. you, in as plain language as I was able,
 the utility of two ceremonies or rites,
 which Christ hath appointed, and there-
 fore made necessary; the one, Baptism,
 by which we are cleansed from inward
 corruption, and are born again of the
 Spirit, and made the children of God;
 the other, the Communion of the bread
 and wine, by which we commemorate the
 great sacrifice which Christ hath offered
 for us, and the atonement and propi-
 tiation, which by the crucifixion of his
 body, and the shedding of his blood,
 he hath in mercy made for the sins of
 all mankind.

Having taken this review of our si-
 tuation, it will be readily allowed,
 that as Christians, we stand in a very
 particular relation to the Godhead:
 “ through Christ we have an access by
 “ one Spirit unto the Father. Now
 “ therefore, we are no more strangers
 “ and foreigners, but fellow-citizens
 “ with the Saints, and of the household
 “ of

“ of God.” But our subject at present DISC.
is, the consideration of that disposition XI.
of mind, which will give any value to
our religious and moral conduct during
our abode on earth. For the religion
of Christ being designed to fit us for
a better and more lasting habitation
than this world can afford; it neces-
sarily follows that we ought to study
the nature of this religion, so as that
we do not barely satisfy ourselves with
adopting its doctrines, and believing its
discoveries, but also put in practice
what it teaches, with the temper it
prescribes, and indispensably requires.
Faith and repentance naturally lead to
action. Baptism implies the renewing
of the mind, after the similitude of
God himself. The mind thus renewed,
all manner of sin being renounced, and
the happiness of the next world being
firmly believed in and hoped for, under
the assurance of this and all other pro-
mises made by Christ; what remains
but that we obey the commands of God,
whether

DISC. whether they concern himself, or our
 XI. fellow-creatures, or our own persons,
 with unequivocating simplicity and sincerity of heart?

What the precepts of God are for our religious and moral conduct here, I shall not stop to enumerate in their several particulars; I presume we know them. I shall take for granted, that we are acquainted with the Ten Commandments, which are a summary of them all. The moral precepts of the Gospel are the same; they are founded on the unalterable will of God, and are in their own nature of perpetual and unchangeable obligation. "Think not," says our blessed Saviour, "that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." But the manner of performing them may differ; and we have the demonstration

stration of our own eye-sight; we have the testimony of others, and the sad experience of our own actions, that men do perform them with very different degrees of propriety. But the holiness which the Gospel enjoins is of an uniform nature, the same in kind to every one, whether high or low, rich or poor, learned or unlearned. It is the holiness of the heart, arises from the affections of it, and cannot exist without them.

Hence, when one of the Pharisees, which was a “lawyer, asked Jesus a question, tempting him, and saying, “Master, which is the great commandment in the law? Jesus said unto him, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. “And the second is like unto it; Thou shalt love thy neighbour as thyself. “On these two commandments hang all the law and the prophets.” This sanction

DISC.
XI.

DISC. sanction of Jesus, which he gives to
 XI. the laws, as delivered by God to Moses,
 justifies our remark, how much the affections of the heart are concerned in the performance of our several duties. Indeed there can be no performance acceptable to God without them. The Gospel, therefore, of Christ does not teach a new doctrine, but insists most absolutely upon an old one, founded on the very nature of the thing itself; and enforces it upon us in the strongest terms; the religion, which it enjoins, being wholly spiritual, unmixed with outward ceremonies, which the Jews might some of them ignorantly, some perversely, others maliciously substitute for inward holiness.

Let us, for example, take the Saviour's Sermon on the Mount, which gives throughout, not only directions in what manner, and with what spirit we are to perform our several duties to God, our neighbour, and ourselves, but contains a greater number of religious
 and

and moral precepts than any other dis- DISC.
course of the divine teacher, we meet XI.
with in the four Evangelists: and at the
same time let us compare the rules
given, with the selfish notions of corrupt
nature, and the accustomed manners
of the world. We must observe, in the
first place, however, that the list of
duties is prefaced with this warning to
the hearers; “ that whosoever shall
“ break one of these least command-
“ ments, and shall teach men so, he
“ shall be called the least in the king-
“ dom of heaven; but whosoever shall
“ do and teach them, the same shall
“ be called great in the kingdom of
“ heaven; for I say unto you, that ex-
“ cept your righteousness shall exceed
“ the righteousness of the Scribes and
“ Pharisees, ye shall in no case enter
“ into the kingdom of heaven.” Ob-
serve here, both the importance of
obeying the commands of God, and of
the spirit with which we obey them.
Jesus then proceeds to notice the cor-
rupt


DISC. rupt perversions of the commandments,
 XI. which at that time had almost totally
 annihilated them, or rendered them of
 little or no effect. Men in those days
 had invented a variety of delusive ar-
 guments and contrivances, by which
 they flattered themselves that they
 should escape the penalty annexed to
 the breach of the plainest rules, and
 taught others the same pernicious system
 of subterfuge: and thus by handing
 down, from generation to generation,
 their own traditions, the laws of God
 were either little understood, or even
 thought of. “Ye have heard, says
 “ Jesus, that it was said by them of old
 “ time, Thou shalt not kill; and whoso-
 “ ever shall kill, shall be in danger of
 “ the judgement.” This too is com-
 monly our own case; we conceive, if
 we keep clear of taking away a man’s
 life, that there can be no imputation of
 so grievous a crime as murder, and,
 consequently, no danger of the judge-
 ment, either in this world or the next,
 though

though we indulge in abuse, and in malice against him; but we are mistaken; Jesus's observation will undeceive us, for he tells us in the following verses, that ill-will alone, harboured against our neighbour, and suffered to remain in our breasts, will render us obnoxious to the wrath of God.

DISC.
XI.

“ Ye have heard that it was said by them of old time, Thou shalt not commit adultery.” This too we know is one of the divine commands; but the fact is, we do not consider the extent of it: we imagine the guilt to lie only in the commission of the act. No, says the Christ, the laws of God are not to be construed only by the letter. “ I say unto you, whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart.” And if his lusting after her is so interpreted by the Lawgiver, the punishment of adultery will hang over him, unless repented of. The crime has been committed in heart;

U that

DISC. that alone, before God, constitutes the
 XI.  guilt.

Again, the third commandment forbids swearing by the name of God. The Jews knew this, and pretended the greatest reverence for his holy name. They therefore fearing to forswear themselves, invented what they imagined to be oaths of weaker obligation, such as by heaven, by earth, by Jerusalem, by their head; and took the liberty of releasing themselves from any obligation, by which they might have bound themselves in such forms of swearing. Jesus undeceives them, and shews them that every oath of this kind is ultimately a calling upon God himself as a witness to the occasion; and that to break one of them is as criminal as to break an oath sworn directly by him.

But not to dwell too long upon this examination, I pass on to directions of another kind. Many were in those days, as they are in the present, ostentatious in their alms-giving to the poor;
 seeming

seeming rather to seek the praise of men, in being seen by them. This is not the temper of performing even so amiable an act as relieving the necessities of the poor. What is done this way, to gratify self-opinion, and gain applause, is done for the sake of oneself, not for the sake of the distressed. Therefore, says Jesus, “they have their reward,” but not of God. There were hypocrites among the Jews, as among all men at all times, who made long prayers, and put on the formality of devotion, that they might pass with the world as examples of piety and godliness. If this is our only motive, it may be answered so far as human estimation may go; but it will bring no blessing upon us from above. For Jesus says, “When thou prayest, enter into thy closet, and when thou hast shut-to the door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly;” “neither use vain repetitions as the heathen do.”

DISC.
XI.

DISC. “ do.” And “ when thou fastest, anoint
 XI. “ thine head and wash thy face ; that
 “ thou appear not unto men to fast,
 “ but unto thy Father, which is in se-
 “ cret.” So again, when we think we
 are planning wisely for ourselves, in
 laying up treasures upon earth, Jesus
 convinces us of folly, because, “ where
 “ our treasure is, there will our heart
 “ be also ;” and points out to us trea-
 sures which may safely and profitably
 engage our utmost attention and labour,
 and employ every movement of the
 heart.

Thus in every part of duty we are di-
 rected to act with the affections of the
 heart, and mind, and soul ; here alone
 that foundation must be laid, on which
 the building is to be erected, which
 may endure the rain, the floods, and
 winds. Give me thy heart, is the lan-
 guage of the Gospel, in every precept
 which it enjoins, in every act of wor-
 ship, whether public or private ; in
 every deed of charity ; however exerted,
 and


and in whatever form administered. DISC.

Hence we see that the languor and irregularity with which we too often satisfy ourselves in the performance of our duty, is contrary to the spirit of Christ's religion. To be neither hot nor cold in his service, is a sure mark of fatal indifference to his commands. I am not pleading here for the necessity of minding nothing but religious acts, but for that attention to our calling, as partakers of the covenant which Christ hath sealed for us, as subjects of his kingdom, members of his church, and inheritors of heaven, which should at all times influence our conduct, and shew itself in habitual holiness of mind. For the very business of our present life is to bring the mind into this blessed temper, so that whatever we do, we may do all to the glory of God, never forgetting that he is our Creator, and that his Son is our Saviour and Redeemer; never, when we pray, doing it languidly, and with divided attention;

XI.

U 3

never,

DISC. never, when we have an opportunity of
 XI.  serving our fellow-creatures, avoiding
 the occasion, like the priest, who passed
 by on the other side, nor resisting the
 demand upon us, like the Levite, who
 looked upon the poor Samaritan only,
 and passed on. Such an attention, if
 we will make the experiment, will cost
 us no trouble, when once familiar with
 the principle upon which the Saviour
 expects us to act; it will flow spon-
 taneously, and shew itself as regularly
 as the fruit upon an healthy tree. In-
 deed this is the delight of having a good
 heart, such a one as is devoted to the
 service of God, that it is ever recom-
 pensing itself with the most exquisite
 sensations for having performed, what
 it would have been labour not to have
 done. For when it is once filled with
 the love of God, not to perform his
 commands, is the most tormenting vio-
 lence; and therefore it is a certain sign,
 that all within us is not as it should be,
 when we avoid our duty, put it off by
 idle

idle excuses, or do it negligently. And DISC.
it is very easy to discover, whether we XI.
love the world or heaven most, by the
very different manner in which we trans-
act the concerns of the one or of the
other. For I will freely grant, that we
must attend to the interests of this life
as well as of the next; each have their
claim; but each cannot be followed
with the same degree of attention and
ardor. Wherefore, on which ever side
we are seen to labour most, there we
may be certain is our heart.

I shall not dwell longer on this part
of the subject; but I must put in a
caution, for the sake of quieting any
alarm, which the conscientious Christian
may take, as if God required an abso-
lute perfection in the discharge of our
duty. It is very certain that God de-
mands what we can do; and it is per-
fectly just that we perform what we
can. But we leave the exaction of what
neither our strength nor opportunity
will allow us to do, to the Egyptian

DISC. task-masters. Herein lies one great

XI.

blessedness of our religion, that in every case the heart will stand for the act. If it be sinful to design evil, and to wish to execute it, it is equally virtuous to design good and endeavour to do it. If a kind and considerate father see a son striving to please him, and endeavouring to execute his orders or his wish; though he do not attain to the extent of excellence, or the point proposed to him, will he not accept the child's attempts and desire, with as much pleasure as he would his perfect completion of the work? will he not weigh in his mind his child's abilities, such as knowledge, experience, opportunities, and the temptations which might weaken his endeavours, or obstruct his progress? and having made every due allowance, will he not praise him for what he has done, and pardon what he could not but omit? Now if we read the Gospel, especially the discourses of our blessed Saviour, do we not repeatedly meet

meet with the same tenderness of the heavenly Father for his children upon earth? To whom much hath been given, of him much will be required; to whom little hath been given, of him will be required according to it. But observe, in both cases, the expectation is according to what had been given. One man makes five talents more by the like sum committed to him, and he is made ruler over many things; another also is made ruler over many things, because he had acquired a proportional gain of two talents. But the unprofitable servant who, because he had but one talent entrusted to him, hid it, and would not make use of it, is cast into outer darkness. Surely this is a comfortable declaration to us all, having such various opportunities, and such different degrees of knowledge in the discharge of our several duties. As the most able are rigidly called upon, under penalty of the greatest forfeiture, to do the most, so the least able have the assurance

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DISC. surance that their labor, sincerely ex-
 XI. erted, “ will not be in vain in the
 { “ Lord.” Thus are we treated as sons
 indeed; sons too, of a Father who
 knows our weaknesses, though he will
 not admit idle excuses; who sees our
 temptations, but will assist us by his
 own Spirit; who has laid before us the
 extent of the duty to excite our en-
 deavours, but will allow our unavoid-
 able deficiencies; equally discouraging
 idleness, by the most awful threatnings,
 and guarding the most infirm against
 vain fears and apprehensions, by the
 most express declaration, that he ac-
 cepts the sincerity of the heart for more
 perfect service and obedience.

Thus we find that the too frequent
 substitutes for internal religion to be
 met with in the world, are utterly dis-
 countenanced by the whole tenor and
 conditions of the Gospel. That outside
 kind of duty, which we often see, will
 only encrease our condemnation; it is
 not the qualification which will fit us
 for

for receiving the righteousness of our blessed Saviour and Redeemer; it cannot procure us admission into the kingdom of God. The principle, which alone can give any real value or efficacy to acts of religious worship, or of charity, is directly opposite to the love of the world, vanity and ostentation. It will give evidence of itself in humility and self abasement, rather hiding than seeking to shew even its most natural workings on the mind. Hence the sincerely religious Christian never distinguishes, or draws attention upon himself by formality of gesture, or singularity of address in his public prayers; never ostentatiously talks of his acts of charity, nor performs them from any other motive than that of conferring relief or assistance on his distressed and afflicted neighbour. His love of God is steady and uniform; hence his attention to the world and its concerns never diverts him from his religious duties; his love of his neighbour is founded

DISC.

XI.

DISC. founded upon the consideration that all
XI.  men are of one blood, children of the same eternal Father, saved by the blood of the same Redeemer, partakers of the same spirit, desired and entreated to make themselves fit partakers of the same future happiness, and inhabitants of the same mansions of eternal glory. Therefore he is kind, tender, compassionate towards him, doing him such service as his abilities will permit, without grudging, without partiality, without looking for a recompence. His government of his own person is chaste and temperate; his general deportment in society easy and ingenuous, without pride, without hypocrisy. Hence he is beloved as a father, and respected as a friend; the caresses of his family, and the affection of his neighbours render his life, under all vicissitudes, as happy as human nature will permit; his own spirit bearing witness with the Spirit of God, that he shall obtain more perfect and permanent felicity in the world to come.

DISCOURSE XII.

THE PECULIARITIES OF CHRISTIAN PRAYER.

JOHN XVI. 23, 24.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full.

THE infinite greatness of the eternal
Almighty and self-existent God,
above short lived, weak, and created
man, might seem to preclude all pos-
sibility of intercourse between them:
but yet we find, even in the most rude
and uncultivated situations of mankind,
a belief, that God (or those beings whom
they

DISC.
XII.

DISC. they call by that incommunicable name)
 XII. is to be addressed by prayer, and other
 religious rites; that his protection is to
 be obtained, and his gifts bestowed
 upon them by supplication; that he
 heareth them when they cry unto him;
 that their praise is accepted by him,
 and that their gratitude is well pleasing
 in his sight. However high, therefore,
 the Creator of the Universe may be, he
 hath implanted in men a sure testimony
 of his providential care for them; of his
 continual presence with them; of their
 never ceasing dependence upon him.
 He hath left it not only discoverable
 by the visible operations of his power,
 but as a fixed principle in their minds,
 that though heaven be his throne, he
 humbleth himself to behold the things
 that are upon the earth.

The first dictate, therefore, of the human heart, is to offer religious homage to God; even so that those miserable nations, who have lost all sense of the true Creator and Governor of the world,
 have,

have, notwithstanding, their respective ceremonies, by which they would appease the wrath, secure the favor, and magnify the greatness of their imaginary protectors. In proportion to the purity of the knowledge of the true God, the offerings of the religious homage will be most adapted to the divine nature. The prayers and other expressions of worship made use of by our first parents; we may be certain were acceptable to God; the devotion of the holy men descended from them in the first generations, whilst they retained the knowledge of their Maker in their thoughts, was such as he would deign to receive. When it had pleased the Almighty Creator and Governor of the world, to reveal himself in a more awful manner, to manifest his power and goodness by more sensible tokens to his chosen people, and to declare himself to be, in a peculiar sense, their God; he vouchsafed, at the same time, to appoint certain ceremonies, by which they should

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DISC. express their dependence upon his pro-
 XII. vidence, or solicit the forgiveness of
 their offences against his laws. Nor
 was the language of prayer and ado-
 ration wanting. With such a know-
 ledge of God, as they had attained to,
 it is not to be wondered at, that their
 addresses to the throne of heaven be-
 came proportionally rich in sublimity
 of conception and dignity of expres-
 sion; of which we need go no farther,
 for the most fruitful testimony, than to
 the book of Psalms, which exhibit every
 species of adoration and devotion in the
 clearest, purest, and sublimest language.
 This was one great advantage of that
 economy or dispensation, under which
 the Jews were taken, that they not only
 were commanded to worship the Lord
 their God, and to hold communion with
 him by prayer; but that they also knew
 best under what character to look up
 to him, namely, as their King and God,
 great, good, abundant in mercy, for-
 giving iniquity repented of; and at the
 same

same time just, and holy, and implacable to obstinacy in sin.

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As I profess, in these discourses, to consider only the peculiar things belonging to the Christian Religion, it might seem unnecessary to take particular notice of prayer; which, as it has been observed, is natural to man under every condition of life. But even in this universal practice, even under the superior knowledge of heavenly things, which the Jews possessed, and with all the noble examples of devout intercourse with God, which David and other holy men had given; Jesus Christ hath left us some precepts concerning the duty of prayer, which constitute a distinguishing character of his religion. Indeed, the precepts which the Saviour hath left, arise from the very nature of his religion. I have already noticed, that according to our conceptions of the object of our prayer, so will be our thoughts and expressions in the act of worship. If, therefore, Jesus Christ

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hath

DISC. hath made known to us new discoveries
 XII. of the divine nature, and of his wonderful workings for the benefit of his creatures; not only new relations arise from them, but our sentiments and language, when called forth in devotion, will be likewise improved, and express those relations, whatever they may be.

Let us take, for instance, that prayer which Jesus Christ hath taught us, either as a perfect form in itself, or as a summary of such things as we may ask of God. It opens with a solemn invocation to God, under the title of our Father. Now it is true that a poor pagan, who by considering the things about him, such as the world in general, and its various parts; his own frame of body and powers of mind, had brought himself to confess a supreme Creator and Governor of the universe, might with great propriety address himself to God, and call him his heavenly Father, to whom he owes his creation, protection, and all the good things of life.

But

But the Christian, when he prays, has a sense, which only his Christian profession can entitle him to make use of.

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He calls God his Father, not only on account of the innumerable blessings which fatherly kindness hath bestowed upon him in common with the rest of mankind; but because he, by a special dispensation, hath been adopted as his son, and made, through Christ, an heir of better things to come. Thus St. Paul argues: “ when the fulness of the time
“ was come, God sent forth his Son,
“ made of a woman, made under the
“ law, to redeem them that were under
“ the law, that we might receive the
“ adoption of sons; and because ye are
“ sons, God hath sent forth the Spirit
“ of his Son into your hearts, crying
“ Abba, Father.” This near relation to God, by which he hath graciously condescended to contrast that infinite distance betwixt his own incomprehensible nature, and our corrupt and low

DISC. condition, not only encourages us to
 XII. address ourselves to him, but to do it
 with that kind of confidence with which
 a dutiful son would ask any thing of
 an affectionate parent. “ If ye, being
 “ evil, know how to give good gifts
 “ unto your children, how much more
 “ shall your Father which is in heaven
 “ give good things to them that ask
 “ him?” No religion in the world, ever
 before taught mankind to look up to
 God with the same degree of sonship or
 filial affection, as the religion of Jesus
 Christ.

If we examine the several parts of
 the Lord’s Prayer, we see that the things
 prayed for, are such as in an especial
 manner belong to* our Christian call-
 ing,

* I suppose nobody hath so mean an opinion, either
 of St. John’s or our Saviour’s disciples, as to think
 they were ignorant how to pray. Therefore it is plain,
 the latter could mean nothing else by their request,
 “ teach us to pray, as John also taught his disciples;”
 but that Christ would give them some peculiar form,

as

ing, some of which, at least, could not be prayed for by an heathen, nor with so much understanding even by a Jew. An heathen knew nothing of the kingdom of God, that spiritual kingdom, either present or future, spoken of in the Gospel. A pious Jew could not understand it, as it was taught afterwards by Jesus Christ. But when a Christian prays "thy kingdom come," he offers up his petition or hearty desire, that the spiritual kingdom set up by Christ may be perfected. This petition includes the whole design of Christianity, the end of which, is to destroy the works of the devil, and to establish a kingdom of holiness and righteousness for ever. No one but a Christian, therefore, can pray for it; no one but he can pray that the kingdoms of this

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as a badge of their belonging to him, according to the custom of the jewish doctors, who always taught their disciples a peculiar form to add to their own.

Wheatly on Common Prayer, p. 4. 8vo.

DISC. world may become the kingdoms of our
 XII. Lord and of his Christ.

Again, we are commanded to pray for our daily bread. This may be called also a command peculiar to our religion. Resignation to the will of God in all things is the uniform precept of the Gospel; submission to such provision, as he may think proper for us, runs through every page of it. If we may trust him for the supply of our spiritual necessities, we may confide in him also for a sufficiency of temporal things. Jesus speaking of the danger of riches, as destructive snares, and as endangering our souls, bids us first seek the kingdom of God and his righteousness, and depend upon God for such necessary things as are best for us in the great end and purpose of our existence; for our heavenly Father knoweth that we have need of these things; and having these we ought to be content. Now no other religion before that of Jesus Christ, in the first place gave such
 a picture

a picture of God's providential care for us, which even in denying our requests, always intends our truest good, and supplies our real wants by ways unseen and unthought of by us: and in the second place, made such a security for the remembrance of so important a duty as moderation in our desires, and contentment, even in the lowest station of life, by making it the matter of our daily prayers.

So again, when we beg of God "to forgive us our trespasses as we forgive them that trespass against us:" we go upon the great principle of pardon promised to repentant sinners through the merits of Jesus Christ. That we are all sinners, and stand in need of pardon, is the very groundwork of the Gospel; that we have a Saviour in the Son of God, is the great discovery made by it to the world; that therefore we may have our sins forgiven, and the efficacy of Christ's sufferings granted to us, should be our

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DISC. daily prayer. But the Gospel, at the
 XII. same time, reminds us that we are
 brethren; it inculcates, therefore, as an
 indispensable duty, mutual good-will or
 charity, and, consequently, long-suffer-
 ing one of another. It has also made
 known the will of God; that “if we
 “do not forgive men their trespasses,
 “neither will he forgive us our tres-
 “passes.” The article before us is pe-
 culiar to the followers of Christ, re-
 minding them continually of their own
 need of pardon, their duty of mutual
 love, and the condition, upon which
 alone they themselves can hope for par-
 don at the hand of God. If we look
 to the practice and principles of heathen
 nations, or of *nominal* Christians only;
 we find, instead of the begging for
 pardon at all, pride and denial of their
 sins; instead of a ready willingness to
 forgive their offending brethren, a rea-
 diness to take offence, a bearing of re-
 sentment for imaginary, as well as real
 insults or injuries; an haughty carriage,
 a re-

a revengeful heart, is their general characteristic. But according to that temper of the soul which the Gospel requires, which our baptism or new birth implies, so is the petition in the prayer before us. This, therefore, none but a Christian knows how to offer up to the throne of grace.

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But not to confine our view to this form of words as taught by Jesus Christ; every part of which, has a direct reference to the circumstances of that dispensation into which we have been taken: let us consider in a more general way, the subjects of a Christian's prayer, which may be divided into two kinds; things temporal and things spiritual. Things temporal may comprehend, not only such as we have need of for our bodily sustenance or cloathing, but every thing that may tend to the preservation, increase, and return of public or private happiness. Spiritual things are of a very different kind, and the peculiar subjects of our supplications: it is required

DISC. quired of us that we make them the

XII. first object of our thoughts and prayers,

in as much as provision for our immortal souls is of more importance than any bodily or worldly consideration. The Christian being instructed in spiritual things, rises, beyond conception above the unconverted heathen; he has views and hopes of future good; he has apprehension also, and fear of future evil, which no worldly wisdom can inspire. If, with the virtuous heathen, he believes, is assured that there is a God, who made and governs all things here below; he leaves him at an awful distance in his knowledge of a Redeemer, and of a divine assistant. When, therefore, the Christian kneels in prayer, he elevates his soul beyond all earthly views; he converses, if I may so say, with God according to that knowledge of his attributes and love for his creatures which his Gospel has given him. Hence he asks for blessings which the unbeliever cannot ask for; he feels an
assurance

assurance of being heard, which no other religion but his own can give; he prays with confidence, because he has an intercessor at the right hand of God; he seeks for divine assistance and comfort to his soul, because he knows that there is a Spirit who will impart his gracious help to those that seek it fervently. Thus St. Paul directs; “Seeing
“ that we have a great High-priest who is
“ passed into the heavens, Jesus the Son
“ of God; let us come boldly unto the
“ throne of grace, that we may obtain
“ mercy and find grace to help in time
“ of need; let us draw near in full as-
“ surance of faith.”

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But we are directed, by the words of the text, to another circumstance of prayer, peculiar to the Christian religion. “ Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name.” We have before seen under what character we are graciously permitted

DISC. permitted to address ourselves to God,  
 XII. namely, that of our Father, who is in  
 heaven; and for what things we are to  
 pray. The passage before us directs  
 us to the manner of praying, which is  
 in the name of Jesus Christ. This is a  
 new doctrine, called so by Jesus him-  
 self, when he says, "hitherto ye have  
 asked nothing in my name." I shall  
 therefore fill up the remainder of this  
 discourse in examining the purport of  
 this direction.

If we will call to mind the character  
 of Jesus, his divine origin, his won-  
 derful compassion for mankind in tak-  
 ing upon himself the form of man, and  
 in dying on the cross, in order to make  
 reconciliation for us with his Father:  
 if we will recollect that for these things  
 he was invested with a kingdom, and  
 that we are all his subjects; that, when  
 he ascended up to heaven, he sat on  
 the right hand of the Father; by which  
 is meant the highest place of dignity  
 and authority; and from thence takes  
 care

care of his church on earth, and super-  
intends his family; it can require no  
great extent of understanding to com-  
prehend farther, that in this his exalted  
state, he acts as the mediator and in-  
tercessor of his faithful servants. This  
is the provision henceforth appointed  
that no petition shall be made to the  
Father, but through the mediation of  
the Son. This is a new doctrine in-  
deed, but an additional instance of his  
concern for us. We pretend not to  
enter into the mysterious ways of God.  
Let us hear the reason why it is so or-  
dained, given in another place of the  
same Evangelist: “ Verily, verily, I say  
“ unto you, He that believeth on me,  
“ the works that I do, shall he do also;  
“ and greater works than these shall  
“ he do; because I go unto my Father.  
“ And whatsoever ye shall ask in my  
“ name, that will I do, that the Father  
“ may be glorified in the Son. If ye  
“ shall ask any thing in my name, I  
“ will do it.” Here then is the reason  
given,

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DISC. given, why we are to ask the Father in

XII. the name of the Son, which is because

the Son is gone unto the Father; that

is, has all authority and power com-

mitted to him, and sitteth on the right

hand of the Father. So argues the

Apostle St. Paul; "wherefore he is able

"to save them to the uttermost that

"come unto God by him; seeing he

"ever liveth to make intercession for

"them; for such an High-priest be-

"came us, who is made higher than

"the heavens." The jewish high-priest

alone went into the holiest place; he

alone offered incense for the people.

So Jesus Christ, who is become our high-

priest, hath entered into the heavens,

where he also offers up the prayers of

Christians, addressed to the Father in

his name. This is one act of his me-

diatorial office: in this he is the advo-

cate of all who beg with earnest sup-

plication for the supply of their tem-

poral or their spiritual necessities: "and

"this is the confidence we have in him,

"that

“ that if we ask any thing according to  
“ his will, he heareth us.”

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Thus as we have seen that the feelings of nature, and the wants with which we are every where surrounded, lead us to look up to God as our protector and preserver, and the author of all good things; as it is also a precept of our religion that we pray to God; so we have the greatest encouragement to the frequent performance of this duty, from the assurance that he, who hath redeemed us, and made himself the way of our salvation, at all times is present with us, heareth our petitions, and pleads for us his own meritorious sufferings to supply our imperfect service. Hence it is that prayer is also a means of grace; Jesus hath bound it upon our consciences by this consideration, that if we will not ask, neither shall we receive his favor. Upon a certain occasion he delivered a parable unto his hearers; “ to this end, that men ought  
“ always to pray and not to faint.” He  
relates

DISC. relates the case of a widow, who at  
XII. length by much importunity obtained  
her request from a judge, which feared  
not God nor regarded men; and then  
draws the following conclusion from the  
goodness of our heavenly Father and  
Judge; “shall not God avenge his own  
“elect, which cry day and night unto  
“him, though he bear long with them?”  
The intent of which parable is, that we  
are not to relax in our prayers, though  
God may not answer our petitions at  
the time when, and in the manner that  
we may think most useful to us. He  
may defer his favor to try our faith; he  
may deny it out of mercy; he may  
grant it in a different way from what  
we ask. But as Christians we are in-  
formed that we must pray only in the  
name of our Saviour; he is our Lord,  
our King; he ruleth over us with autho-  
rity committed to him till the final and  
glorious consummation of all things;  
he will receive our prayer, and inter-  
cede with the Father in our behalf.

Where-



Wherefore he said, “ where two or three DISC.  
“ are gathered together in my name, XII.  
“ there am I in the midst of them.”

I will take this opportunity to answer an observation which hath been made by some persons, that if we are to pray only in the name of Christ, the Lord's Prayer would have been composed accordingly. In the first place, I do not say that it is *absolutely* necessary in a form of prayer that “ the name of Christ” be inserted; though it can have no avail with God, but through the mediation of the Saviour. If, ~~in~~ our petitions, we have our minds ~~fixed~~, persuaded of his intercession for us, and of the efficacy of his merits, that is surely praying in his name. It is, however, a salutary rule to confess by *words* that we ask the blessing of God only in the name of Christ, in all our addresses to the throne of grace, since it keeps up a more lively remembrance of his mediation for us, which is so prominent a feature in his dispensation. But secondly, the

Y

Lord's

DISC. Lord's Prayer being peculiar to us, as  
 XII. Christians, is so framed, that it is impossible to offer it up, unless in the name of Christ; for we have no better right or title to call God "Our Father," than through the merits and mediation of Jesus Christ, who hath made us "heirs of God, and joint heirs with "himself." It is the want of considering what the foundation is, of our being directed to look up to God as "Our "Father," and to address ourselves to him as sons, which hath led to the presumption that our Saviour's own form of prayer is inconsistent with his directions, as given at another time to his disciples.

And as we are to put up our petitions in the name of Christ, so also are we to return our thanks to God for his mercies in his name: for if he will convey our prayers to the Father for future mercies, he will also convey our expressions of gratitude for those which we have received. So are we instructed

by the Apostle; "Give thanks always DISC.  
" for all things unto God, even the XII.  
" Father, in the name of our Lord  
" Jesus Christ." "In every thing give  
" thanks; for this is the will of God in  
" Christ Jesus concerning you." "By  
" him, therefore, let us offer the sacri-  
" fice of praise continually." "I thank  
" my God, through Jesus Christ, for  
" you all." But I need not stop to  
prove so plain a doctrine as this is,  
when we admit that of praying in the  
name of Jesus. The one arises from  
the other. I shall only refer you to the  
construction of all Christian forms of  
prayer and thanksgiving, wishing you  
to consider the importance of the con-  
clusion with which they end; that we  
may repeat it, not as words without a  
special meaning, but as words, which  
being repeated with the understanding,  
alone give the efficacy to all our de-  
sires and thanksgivings. The way of  
concluding the prayers made use of in  
our public service is, "through Jesus

DISC. “ Christ our Lord, or our Saviour ;”  
 XII. sometimes “ through the merits of Jesus  
 “ Christ our Saviour ;” sometimes “ for  
 “ the honour of our Advocate and  
 “ Mediator, Jesus Christ ;” sometimes  
 “ through the might of Jesus Christ.”  
 The form may in other instances vary  
 as to words. The substance of all is  
 the same, in obedience to the direction  
 of our blessed Saviour, who hath ex-  
 horted us to pray, hath taught us what  
 to pray for, and finally hath commanded  
 us to pray only in *his* name.

## DISCOURSE XIII.

ABOLITION OF DEATH; IMMORTALITY  
BY JESUS CHRIST.

2 TIM. I. 10.

*Jesus Christ hath abolished Death, and  
hath brought Life and Immortality to  
light through the Gospel.*

JESUS Christ came into the world DISC.  
that he might effect the salvation of XIII.  
mankind, and destroy the work of the  
evil spirit. The devil's great work was  
the seducing of man to transgress the  
laws of God, whence death ensued.  
The design of Jesus Christ was to bring  
man back to holiness; and by abolish-  
ing death, to restore him to life and  
immortality. It is observable that our

DISC. blessed Saviour makes no express mention of the fall of our first parents in any of his discourses. The reason of which might have been, that he preached to a people who had the writings of Moses in their hands, and were already instructed in the history of that interesting event. On this account, he simply proposed himself to Israel as that promised Messiah, that Son of God and Son of Man, who was about to repair the error of the first Adam; by becoming the resurrection and the life of all those who should believe in him. But when the Apostles went among the Gentiles, they found themselves differently circumstanced among nations which were unacquainted with the fall of man, except by uncertain and corrupt tradition. They therefore unfolded to them that fundamental doctrine which was not contested by the Jews: "The first man Adam was made a living soul, but the last Adam, Jesus Christ, was made a quick-

“ quickening Spirit.” “ As, in Adam DISC.  
“ we all die, even so in Christ we shall XIII.  
“ all be made alive.”

In treating, therefore, the subject which I have chosen in continuation of my plan, I would recall to your remembrance how death came into the world. I have already reminded you that our first progenitor was originally designed for immortal life; and that after his sojourn upon earth for such a time, as it might please his Almighty Creator, he would have been removed to the heavenly mansions without death, had he continued obedient to the divine command. In the garden of Eden there was also a tree of life, as well as a tree of the knowledge of good and evil. Though Adam was formed of the dust of the ground, yet the first (as is the most probable opinion) was to him, by virtue of a divine appointment, a source of life, a preventive of the decays of nature; so that as long as he should abstain from the latter, his body should

DISC. feel no abatement of its strength, by  
 XIII. disease or the workings of time; but,  
 till the removal to another state of more  
 perfect happiness, should continue in  
 its native vigor. But Adam and Eve  
 both transgressed the command of God,  
 and they felt the threatened consequence.  
 “ The Lord God commanded the man,  
 “ saying, Of every tree of the garden  
 “ thou mayest freely eat; but of the  
 “ tree of the knowledge of good and  
 “ evil, thou shalt not eat of it; for in  
 “ the day thou eatest of it, thou shalt  
 “ surely die.” They thought, doubt-  
 less, that for their disobedience, death,  
 whatever it might mean, would imme-  
 diately come upon them; but the sen-  
 tence implied no more, as to this world,  
 than that from the time of their trans-  
 gression, their bodies should become  
 liable to death; should, by being no  
 longer renewed by the tree of life, be  
 exposed to disease; and at some future  
 time be separated from the living spirit,  
 and return to the ground from whence  
 it



it had been taken. They were driven out of Paradise, and lost for ever the tree of life, together with all the pleasurable things of Eden. The ground was cursed for their sake; labour became the lot of man: “in the sweat of thy brow shalt thou eat bread, till thou return to the ground.” And in the nine hundred and thirtieth year Adam died. Thus that sentence was at length executed, apparently to us, who estimate every thing upon a narrow and contracted scale, at a distant period; but one day is with the Lord as a thousand years, and a thousand years as one day. In this manner death came into the world: in Adam we all die.

Death is familiar to us; we every day see or hear of our acquaintance or friends, or fellow-creatures carried to their graves; we see our neighbours languishing under sicknesses, which we are convinced by experience in others, and from the nature of their respective cases, will shortly terminate their existence

DISC.  
XIII.  


DISC. istence here. We know that of the  
XIII. many many millions who have, since  
the world began, been born into it,  
there is scarce one to be found now  
living an hundred years old. We see  
old and young, either promiscuously  
lying in their graves, or about to be  
cut off speedily, by different diseases,  
from the scenes of life. Yet though  
we lament the untimely end of the one,  
and regret the departure of the latter;  
we seldom consider whence proceeds  
this change from health to sickness,  
from the vigor of animated youth, or  
the matured strength of manhood, to a  
lifeless corpse, dissolving into putre-  
faction, or mouldering into dust. The  
world we live in, shews every where a  
sad proof of that curse which God pro-  
nounced against it, because of man's  
corruption; thorns and thistles make  
constant labour necessary for its inha-  
bitants; cares and troubles fill every  
breast. But in no instance is this pro-  
vidential alteration of the world more  
conspicuous

conspicuous than in the diseases which afflict our bodies, render the duration of life uncertain, even for a single moment, and consign us at length to the grave and to the worm. DISC.  
XIII.

A pious Christian will carry his mind from the scene before him, whether he attend a departing or departed friend, or visit the silent receptacles of the dead, to the sad cause of all worldly sorrow. This, he will say, is the effect; this is the appointed penalty of sin: the wages of sin is death! But the Gospel opens to us a happy reverse of things; it assures us of a restoration to life through the great Mediator and Saviour of mankind. "Jesus Christ hath abolished death, and hath brought life and immortality to light." Whatever notions the patriarchs of old, or their posterity, the Jews, might have had of the restoration to life, it was a doctrine which had been but obscurely revealed to them, and reserved for the more perfect declaration of the Son of God.

DISC. God. It is one of the peculiar characteristics of the preaching of Jesus Christ, that it hath made known to us, both by his express and plain information, and by the evidence of his resurrection, that all men shall be raised from their graves, and their souls be again united to their bodies.


I shall not enquire here what becomes of the human soul till the day of its reunion with the body; that is one of the hidden things of God, not necessary to be known by us in this earthly state. That Abraham, Isaac, and Jacob were in existence as to their spiritual part in the time of our Saviour, we are certain from his own answer to the Sadducees; “as touching the resurrection of the dead, have ye not read what was spoken unto you by God, saying, I am the God of Abraham, of Isaac, and of Jacob; God is not the God of the dead, but of the living.” In another place Jesus thus exhorts his disciples; “fear not them which kill  
“ the

“ the body, but are not able to kill the DISC.  
“ soul; but rather fear him, which is XIII.  
“ able to destroy both soul and body  
“ in hell.” Now if the soul had such  
a necessary dependence upon the body,  
that when this dies, itself must needs  
die with it; then he that kills the body,  
would with the same stroke, kill the  
soul also. But our Saviour tells us  
that this is impossible for man to do;  
the soul remaining, even after the death  
of the body, and being out of the reach  
of any created power to destroy it.  
Himself upon the cross just before he  
expired, cried out, “ Father, into thy  
“ hands I commend my spirit.” His  
human soul he recommends to the safe  
custody of his Father. St. Stephen,  
on the point of death, after the same  
manner commits his spirit to Christ  
himself, then exalted at the right hand  
of the Father, saying, “ Lord Jesus  
“ receive my spirit.” So again, Jesus  
told the penitent thief on the cross,  
“ Verily, I say unto thee, this day shalt  
“ thou

DISC. “ thou be with me in Paradise.” We  
 XIII. read farther in the Epistle to the He-  
 brews, that we Christians are joined,  
 not only to an innumerable company of  
 angels, but also to the society of the  
 spirits of just men made perfect, or that  
 have finished their course.

Thus much I have thought proper  
 to say upon this subject, wishing to  
 impress your minds with the affecting  
 truth; that though death may seem to  
 put an end to our whole being, yet we  
 have the warrant of the Scripture, as-  
 sisting our own natural apprehensions,  
 that it is the body only which is de-  
 stroyed by death, and that the soul  
 goes to some appointed place, reserved  
 for it by the will of God. It might  
 seem unnecessary to dwell upon this  
 point; but we know that among other  
 doctrines of the Gospel, this has been  
 attacked of late with all the sneers of  
 ridicule and malice of infidelity.

Every soul of man then, that hath  
 lived upon this globe of earth, is still  
 existing,

existing, though their bodies have been DISC.  
mixed with the dust from which they XIII.  
were formed, and by which they have   
been supported. Hence arises an awful  
subject of consideration; I mean that  
infinite number of human beings re-  
served for judgement, of which number  
ourselves shall be a part, and all that  
are at this moment alive on earth, and  
all who shall come after us, till the  
end of the world. Our Redeemer and  
Saviour, our Lord and King, shall come  
in his glory, with the holy angels, to  
take an account of his subjects, and to  
call all men to judgement; then these  
reserved spirits shall each be cloathed  
again with their bodies, and stand be-  
fore his throne, and receive the sen-  
tence which the justice and mercy of  
their judge shall pronounce; a sentence  
which no time shall reverse, but which  
shall endure to everlasting ages.

In a former discourse upon the na-  
ture of Christ's kingdom, I took oc-  
casion to say a few words upon the  
equity

DISC. equity and righteousness with which he  
 XIII. will recompense all men; the holy, ac-  
 cording to their endeavours; the un-  
 holy, according to the various degrees  
 of guilt with which their crimes have  
 been committed. I shall not, therefore,  
 repeat the observations which I then  
 made on this part of our Saviour's office  
 in his kingdom. He will, at the ge-  
 neral resurrection, amidst the myriads  
 of angels who shall attend him, display  
 in solemn pomp, the kingdom which  
 hath been given him by the Father,  
 because of his sufferings in the flesh:  
 and though he refused to be made a  
 king by the Jews, who, because of his  
 miracles, would have set him upon the  
 throne of David; yet he will then ma-  
 nifest himself to be the King, both of  
 heaven and of earth.

But to return from this digression, to  
 the subject more immediately before  
 us. This doctrine of a resurrection to  
 life from the grave, however received  
 by the Jews, (some of whom, we know,  
 thought



thought it incredible) was matter of DISC.  
astonishment and unbelief to the hea- XIII.  
then, when enforced upon them by the  
Apostles, and the succeeding preachers  
of the Gospel. By us, who have been  
brought up in the belief of it, and to  
whom it has grown familiar by our edu-  
cation among Christians, in a Christian  
country, blessed with a form of Christian  
worship, it is not received with amaze-  
ment, nor heard with offence. Yet I  
fear we seldom dwell upon it as the im-  
portance of it deserves. It seems to  
have as little influence on some men,  
as if our blessed Saviour had never  
revealed it; as if there were to be no  
such event; or as if nothing affecting  
us were to be the consequence of a  
resurrection from the grave. Ignorant  
of the doctrine men cannot be, but  
by their own fault, or some lamentable  
circumstance in their lives; for Jesus  
hath, in his discourses, not only de-  
clared the fact itself simply, but the  
purpose for which men shall be raised,

Z

and

DISC. and the manner in which he will come  
XIII. to judge them, and how he will proceed  
when seated upon the throne of glory.  
St. Paul also hath in a very full answer  
to the objections that had been brought  
by unbelievers, shewn the possibility of  
the body's being raised from the dust;  
though at the same time that it will  
undergo a change, by which, though  
not destroying its identity or sameness,  
it will be fitted for its future destination  
of happiness or misery.

Wonderful truly are the works of  
God! amazing is his love to lost man-  
kind! Such is the plan which was de-  
termined in the divine counsel for the  
restoration of us mortals to eternal hap-  
piness and glory! The devil, doubtless,  
thought to triumph when he had brought  
sin and death into the world; but by  
the goodness and compassion of the  
Godhead, his victory will be turned  
against himself; and though he will  
carry many wretched souls with him  
to his place of torment, yet none will  
be.

be lost; but through their own perverseness in having chosen him voluntarily to be their master; whilst they, who have been wiser in this world, and have chosen Jesus to be their Lord and King, and have put their trust in him, shall be justified, and return with him, and the whole company of angels, to the mansions of eternal happiness and glory; where they shall behold the glorious presence of God, and shall be for ever with the Lord. I shall lay before you a few texts in confirmation of these truths. “ God hath appointed a day  
“ in which he will judge the world in  
“ righteousness, by that man whom he  
“ hath ordained.” “ We must all ap-  
“ pear before the judgement-seat of  
“ Christ, that every one may receive  
“ the things done in his body, accord-  
“ ing to that he hath done, whether  
“ it be good or bad.” “ Then shall  
“ the Son of Man come in his glory,  
“ and all the holy angels with him.”  
“ And before him shall be gathered all  
Z 2 “ nations.”

DISC. " nations." " All that are in their  
 XIII. " graves shall hear his voice and shall  
 " come forth." " But in that day shall  
 " those that obey not the Gospel of  
 " our Lord Jesus Christ be punished  
 " with everlasting destruction from the  
 " presence of the Lord, and from the  
 " glory of his power." " Then shall  
 " the righteous shine forth as the sun  
 " in the kingdom of their Father."  
 " Jesus, who is gone to prepare a place  
 " for them that love him, will come  
 " again and receive them unto himself,  
 " that where he is, there they may be  
 " also."

Thus are we brought to the close of that dispensation of grace, by which we are restored to a capacity of being happy in a blessed immortality; a dispensation, founded in divine mercy and compassion for the condition to which mankind was reduced by the artifices of the devil. Here Christ at length triumphs over our great enemy, and leads captivity captive. " Death," as St. Paul

Paul says, speaking of this last event, DISC.  
“ is swallowed up in victory.” Let us XIII.  
then cast our eyes back on the things  
which we have been considering in these  
discourses; and we shall be lost in  
amazement at the wonderful manifesta-  
tion of the love of God.

Man became a sinful creature through the malice and persuasion of evil spirits, who having rebelled against God, and been cast out of heaven, thought to work the ruin of his creatures upon earth. But though man had fallen from his native holiness through his own fault, after sufficient warning of the consequence; yet God would not give him up to inevitable ruin; but found out a Redeemer for him, a Saviour, who should be sufficient to satisfy even divine Justice, and stay the avenging sword. This Saviour is announced to Adam at the same time that the sentence of death is passed upon him and his posterity. Adam having thus lost his innocence, and with it the garden


DISC. of Eden, begat children like himself,  
XIII. in his own corrupt state; and as men  
multiplied upon earth, sin increased;  
so that after a few generations the whole  
race, for their sins, was drowned by a  
flood, except one family more righteous  
than the rest. From them the earth  
was again furnished with inhabitants;  
sin also kept pace with the increase of  
mankind. God, however, remembered  
his promise, and chose a people among  
whom he might preserve the knowledge  
of himself, (for the rest of the world  
had nigh lost all knowledge of him) and  
to whom he gave sundry laws; some,  
the laws of nature, as they are called,  
or the laws of natural right and wrong;  
others, especial laws, which might keep  
them together as a distinct people. To  
them he renewed the promise of the  
Saviour at sundry times, and with no-  
tices more and more descriptive of his  
character, of his office, and of the time  
when he should come. The history of  
this people is a history full of divine  
wonders,

wonders, and the display of God's particular government, for the purpose of introducing the Saviour with every possible mark of authority and assuredness, that when he should come, the world might receive him in his proper character. In the mean while, the devil and his spirits had turned the world, as it were, into one vast temple of idolatry and profane superstition; men every where sacrificing to them, under the form of idols, and practicing the most abominable ceremonies in honor of their infernal masters. Even the Jews, God's peculiar people, had substituted vain traditions in the place of true religion. Yet at this time the Saviour came as he was prophesied of; angels from heaven announced his birth, gave him the title of Emanuel, or God with us; the Holy Spirit descended upon him visibly; and God, by a voice, heard by John the Baptist, pronounced him to be his beloved Son. This beloved Son of God took upon him the form of man, and

DISC. was born of a pure virgin; he manifested his authority and commission, XIII. by performing the most miraculous works; he went about teaching a pure religion, adapted to the capacities of all men, and fit for all nations to practise; setting himself an example how men ought to live, to pray, to suffer. He bade all men come to him, rely upon him, lay their burdens upon him, that he might save them. He preached the doctrine of a future life and immortality; threatened eternal punishment to sinners after his warnings and his instruction; and promised eternal rewards of heavenly happiness in another state after death, and a blessed resurrection to those who should trust in him, repent of their past sins, and obey his commands.

The death he chose was of the most singular kind, and such as was ordinarily the portion of the lowest criminals, crucifixion. The insults, the inhuman treatment he endured from his own nation, were such as men hardly  
shew



shew towards the most despised wretches. **DISC.**  
At length they nailed him to a cross be- **XIII.**  
tween two thieves, and having pierced   
his side, they permitted him to be  
buried.

Yet this was the Son of God! he called God his Father! This was he, by whom the world was made, yet he condescended to become a man of inexpressible sorrows; his life was one uniform display of wonders and goodworks towards the bodies and souls of men. In other men innumerable sins are to be found; in Jesus was there not one sin to be laid to his charge; nor could his bitterest enemies find out one to bring against him. But nevertheless, these things he suffered; he suffered not for himself, but for us; not for his own iniquities, for he had none, but for the iniquities of us all, taking upon himself our sins, becoming a sin-offering for us, and dying in our stead. God the Father was pleased to accept the sacrifice which his Son made for us;  
for

DISC. for his merits remits our punishment, if  
 XIII. we will rely upon, or have faith in him.

He raised him from the dead, thus testifying that he accepted the sacrifice of this Son for the sins of mankind; and in a short time the same Jesus ascended into heaven; an angel declared that all men who shall be faithful to him, shall ascend likewise, with their raised bodies.


But before his crucifixion Jesus appointed a ceremony of eating bread and drinking wine in remembrance of himself, and of his merciful offering up of himself to make our peace with God: and before his ascent into heaven, appointed another ceremony, by which men were to be admitted to the profession of him, and into that society which should be dedicated to him; this too in the name of the whole Godhead, the Father, the Son, and the Holy Ghost. He likewise having promised the Holy Spirit to his church, sent him by visible tokens, and sensible effects  
 upon

upon his disciples, and communicates DISC.  
the same in divers measures to all true XIII.  
and faithful Christians, wheresoever dis-  
persed throughout his church.

For his amazing love and great sufferings, as man joined to the Godhead, he is invested with universal sovereignty, not only over the living, but over the dead, and the archangels and angels in heaven. He is present with his church at all times, hears their prayers offered up in his name, and acts as our Mediator and Intercessor with the Father: At a future day he will come again, but not as before; not as a man of humble appearance, but on his throne of empire and of glory, to take an account of all men; when every man's conscience will be his own accuser, or give him confidence and hope before him. Because he is man, as well as the Son of God, he will be sent on this awful commission; having himself experienced the infirmities of the flesh, he knows how to have compassion upon men, and  
will

DISC. will judge no man without due allowance, where allowance for mere infirmity can be made. But he will judge without partiality. The humble and meek, the poor in spirit, the earnest endeavourer after righteousness here, will find mercy with him; the proud despiser of his name and laws, the careless liver will find none: the former will go into life eternal, the latter into everlasting torments; the one will go with their Lord and Saviour, attended by the host of angels, into everlasting glory; the other with the devil and his ministers into everlasting fire.

Thus will the long-promised Saviour at length triumph over the devil, over sin and death, when the wicked spirit, and they who shall have preferred his service, shall be condemned to endless misery; whilst the blessed, redeemed by the blood of Jesus, shall in the new heavens and earth enjoy the presence of God, “ who shall wipe away all tears  
 “ from their eyes; and there shall be  
 “ no

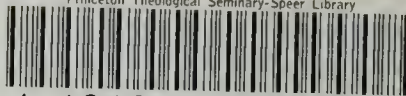
“ no more death, neither sorrow, nor DISC.  
“ crying, neither shall there be any XIII.  
“ more pain, for the former things shall   
“ be passed away.” Then finally will  
the Son, having perfected the salvation  
of his elect, resign his kingdom into the  
hands of the Father, his ministerial and  
mediatorial office shall cease, that “ God  
“ may be all in all.”

FINIS.





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